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To the Editor of the Christian Spectator.

THE TESTIMONY OF JESUS CHRIST
RESPECTING EVERLASTING PUN-
ISHMENT.

I HAVE long wished that some of the able writers who enrich your pages would say something about the reality and nature of future punishment. The subject is important enough, and if I do not greatly misunderstand the times, circumstances are now such as to call for a thorough and earnest discussion of many questions connected with it. Being myself wholly unqualified for such a work, it has appeared to me that the facts in the case ought to be capable of proof by some very simple process of argument. Perhaps the merit of simplicity will be adjudged to the following thoughts on the testimony of Christ.

The testimony of Christ is, that he in his capacity of Judge will sentence a part of mankind to everlasting fire, and that they will go away from the judgment bar *into everlasting punishment*. This is the testimony. Let us examine as to the competency and credibility of the witness.

1. Of his *knowledge*. How does the witness know what he testifies?

So far as the intention or consent of God the Father is concerned, Christ says, John vii. 29, *I know*
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him, for I came from him, and he hath sent me: viii. 55, Ye have not known him, but I know him, and if I should say I know him not, I should be a liar like unto you; but I know him and keep his sayings: v. 38, I speak that which I have seen with my Father. John Baptist confirms his perfect knowledge of God, and tells us how he came by it, and compares it with the ignorance of men. John i. 18, No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him: iii. 32, What he hath seen and heard, that he testifieth. And lest any one should pretend to know the character and views of God better than his own Son, he declares, Mat. xi. 27, All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him. All which we know about God, is from the testimony of the same witness, who declares that a part of mankind will suffer everlasting punishment.

So far as the character of the subject is concerned, *He needed not that any should tell him of man, for he knew what was in man. I know you, said he to a congregation of unbelievers, that ye have not the*

love of the Father in you. He knows, therefore, exactly how wicked that part of mankind are, who will go away into punishment, and can tell how much punishment they deserve, and whether "all the sins committed in this life's brief interval deserve" a punishment that is everlasting.

As to his own firmness of purpose to do what he declares he will do, he knows his own mind and his own feelings, and whether it is consistent with the love which brought him into the world to inflict such a sentence. In the epistle to the Hebrews the apostle says, He is the same yesterday, to-day, and forever. If at the time when he held this conversation with his disciples, it was his expectation or intention to send the wicked into everlasting punishment, it will always be so. He can get no new knowledge, and will not form any new purposes.

As to the difficulties in the execution of this declaration, he knew them all. He had created the universe, and had superintended and given laws both to the natural and moral world, and directed the whole machinery of providence for some thousands of years. He had destroyed the old world by a deluge, and the cities of the plain by fire from heaven, and had raised the dead to life, and carried on the conflict with the powers of darkness long enough to know his own ability, and his own works. If there was any place already *prepared for the devil and his angels* he must have known it, and must have known whether it was a suitable place to punish wicked men. And if there was no such suitable place already in existence, he could tell whether it was practicable to make such a place, and whether he who made both soul and body *can destroy both soul and body in hell*.

In regard to the changes which might be supposed to intervene, to prevent the full accomplishment of

the declaration, he knows all the events that will ever take place. It is the oath of Jehovah that if a *wicked man will turn from his wickedness he shall live*. But Jesus Christ says, all that are on the left hand *shall go away into everlasting punishment*. And he knows certainly, whether any of that class will ever repent and be converted, that their sins may be blotted out.

In his powers of expression he was also a competent witness. He knew how to express himself. *Never man spake like this man*. Never was human language used more clearly or expressively than by Jesus Christ. He had the faculty, in a pre-eminent degree, of saying explicitly what he meant to say. He had formed the mind of man, and created the organs of speech. His inspiration had given understanding. And he that teacheth men knowledge, shall not he know? If he had wished to say, that those of mankind who are not so good as they ought to be, would receive all their punishment as they pass along, he could have said it. Or if he had wished to say that those on the left hand, who were too obstinate to be converted by the means used in this life, should then be put into the place of torment for a longer or shorter time, and by that means be brought to repentance, and all saved, he could have said just the thing he meant, and said it as plainly as any body has ever said it since. And if he had wished to say that they should go away into everlasting punishment, he knew how to say it. It is an idea which the human mind can form, and which human language can express. Every human being, who has the power of thinking at all, has the power of thinking about duration that is everlasting, or that lasts forever. People have always talked about eternity, and have always meant a duration which they can conceive nothing beyond. Many have believed that the wicked

would go away into everlasting punishment, just as Christ says they will, and have expressed their belief in plain language. Many have argued against it. And those who have argued against it, have been able to express it. They could always tell what they were trying to disprove. Every scholar who understands Greek knows very well that the Greek philosophers, and poets, and other writers, treated upon everlasting duration. And they had words to express their thoughts intelligibly. The Scriptures speak of the eternity of God, and of his *everlasting throne*, and of the *eternal life*, or everlasting happiness, of those who go to heaven. And they could equally speak of *everlasting shame*, or misery without end. It is plain, therefore, that our witness need not be at a loss for expressions to state the fact of everlasting punishment. Now I ask our scholars, who understand Greek, what words a plain honest witness would use to express his intention of sentencing a part of mankind to everlasting punishment? Suppose it were against the law to hold the doctrine of everlasting punishment; and suppose a man was on trial for holding it, and witnesses should testify that they heard him say a part of mankind would be sentenced to *everlasting fire*, and would *go away into everlasting punishment*: Would not the jury consider the charge as proved? The charge is proved in respect to Jesus Christ. He has declared this very fact, and in the most plain and simple language possible. Now when a witness has this power of using language in a clear and discriminating manner, we always expect to understand him in the most direct and simple manner. He is one who knows what he is saying, and speaks just as he means, and we always know how to take his meaning.

2. Of his *disinterestedness*. Has he any interest or strong feeling to give a bias to his testimony?

He has no interest in establishing a doctrine of everlasting punishment, unless it is true. He has always an interest in the truth, let it bear where it may. But I do not know of a single interest of his kingdom which would be permanently promoted by his preaching this doctrine, unless it is the truth. The grand interests which he seeks, are the holiness and happiness of his true followers. It cannot be to promote the happiness of mankind, that he attempts to terrify them with the idea of going away into everlasting punishment. Neither is the doctrine favorable to their virtue, unless it is true. True virtue consists in a supreme regard to God. It may strengthen the virtuous principles of the good to think that God is so holy and pure that he cannot bear sin, and that he will punish the ungodly *with everlasting destruction from his presence, and from the glory of his power*. And it may operate as a restraint upon the evil passions of the bad, to have it impressed upon their minds, *that the wicked shall be turned into hell, with all the nations that forget God*. But if it is not true, it must some time or other be found out, and then the effects will all be the other way. The virtuous will no longer regard God as so holy. Neither will the wicked fear his righteous indignation any more. Thus, instead of growing better by the influence of this doctrine, upon the supposition of its falsehood, the reaction would immediately make them worse. Many persons have flattered themselves that they had detected the fallacy of Christ's testimony on this point, and it has always made them worse.

As Christ has no interest, neither has he any *feelings*, which would be gratified by establishing a wrong belief about everlasting punishment. He has no desire to add to the burdens of an oppressed and miserable world. He came into the world to preach deliverance to the captives, and the opening of the prison doors

to them that are bound ; to heal the wounded spirit ; to make the broken heart rejoice. He proclaims tidings of good will and peace. He offers rest to the weary and heavy laden. He declares himself to be the fountain of living waters, and invites all who thirst to drink of the water of life freely. He soothes the anxious breast when he says, Little children, let not your heart be troubled : ye believe in God, believe also in me. He comforts the foreboding mind. I will not leave you comfortless. Peace I leave with you. Not as the world giveth, give I unto you. Such a being as this would not afflict people without a cause. He could have none of that idle malice, which takes a pleasure in exciting groundless terrors, and sports with the fears of the ignorant. He would not say that he should send a part of mankind away into everlasting punishment, merely for the satisfaction of witnessing the anxiety which this doctrine often produces. Why should he wish to excite the distressing apprehensions that many persons have had for fear that they should dwell in *everlasting fire prepared for the devil and his angels* ? Why should he cause that agony with which husbands anticipate that such may be the doom of their beloved companions, and wives of their husbands, and parents of their dear offspring, and children of their parents ? Why, if there is no truth nor reason in it.

He did not testify to everlasting punishment because, in itself considered, he wished it to be true. People are sometimes liable to the suspicion of testifying that there is no such thing as everlasting punishment because they wish it to be true. Some have even said as much. They say it would make them perfectly miserable to believe this declaration of Jesus Christ about everlasting punishment. And there can be no doubt that it would,

Persons who have such strong reasons to wish a thing were not so, are not very credible witnesses. Suppose you were on trial for murder, and one of the witnesses should acknowledge that it would make him perfectly miserable to think the prisoner was innocent. Would you think it fair that he should be allowed to testify against you ? But Jesus Christ has no wishes which would bias his judgment or give a false coloring to his testimony. His ever memorable declaration when he wept over Jerusalem, is proof on this point. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not.

3. Of the *particularity* of his testimony.

The honest witness, who knows what he is saying, and who has no wish to have things appear different from the truth, may generally be known by the artless frankness with which he details particular circumstances. In the case before us, Jesus details the circumstances under which he shall sentence a part of mankind to everlasting punishment. He tells how he shall make his appearance. The Son of man shall come in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory. He tells also who shall appear before him, and what preparation he will make for the judgment. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on the right hand, but *the goats on the left*. What he will say to one class : Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And to the other : Depart, ye cursed, into everlasting fire, prepared for the

devil and his angels. The reason why he calls the righteous to glory: For I was an hungered and ye gave me meat, &c. The reason why he bids the wicked depart: For I was an hungered and ye gave me no meat, &c. Describing exactly the leading characteristic of the two classes. All this is told with the undisguised simplicity of conscious truth.

4. His consistency.

He has said that at the day of judgment he shall send a part of mankind away into everlasting punishment. And he never has said any thing different. Never did his feelings of anxiety for the salvation of all the sinners in the world lead him to drop a single intimation that all would be saved. Even when he wept over Jerusalem, he says, Behold your house is left unto you desolate. In his most glowing descriptions of the dignity and efficacy of his mission into the world, he always introduces some such language as this: He came unto his own, and his own received him not. This is the condemnation, that light hath come into the world, and men have chosen darkness rather than light. They all with one consent began to make excuse. None of them that were bidden shall taste of my supper. Ye will not come unto me that ye might have life. And it cannot be pretended that he ever varied from this statement. Those who have labored the most strenuously to disprove the testimony of Christ on the subject of everlasting punishment, have never fastened upon him the charge of inconsistency in his statements.

By the testimony of Jesus Christ then we have the fact fully proved, as far as the testimony of such a witness can prove any fact, that a part of mankind will be sentenced to everlasting fire, and will go away into everlasting punishment.

Still, with all this evidence, there are not wanting those who confidently affirm that all mankind will be saved.

On this point they have not the testimony of Jesus Christ. He testifies to the existence of two classes of men on earth, *the righteous and the wicked*; *he that believeth on the Son of God, and he that believeth not*. He distinguishes them at death. One class die and are carried by angels into Abraham's bosom; the other die and are buried, and in hell they lift up their eyes being in torments. There is a distinction at the resurrection. All that are in their graves come forth; *they that have done good, to the resurrection of life, and they that have done evil, unto the resurrection of damnation*. He carries them forward to the tribunal of judgment in two classes, *the one on his right hand, and the other on the left*. He separates them in their sentence, saying, *to those on his right hand, come ye blessed of my Father, and to those on the left, depart ye cursed into everlasting fire*. He sees the sentence carried into effect, and testifies to his return. *These shall go away into everlasting punishment, but the righteous into life eternal*. And we hear nothing more about them, only that *the righteous shall shine as the sun in the kingdom of my Father*; and that the others shall be cast in outer darkness, *where shall be weeping, and wailing, and gnashing of teeth*. And there the testimony closes. The witness has told what he knows. He leaves them in the everlasting fire, suffering the horrors of everlasting punishment.

The subtle or ingenious advocate on the other side may put the most crafty questions in the cross-examination, in order to draw out of the witness some conjectures or hearsays, or may-bes; but in vain.

The witness is *faithful and true*, and *speaks only that which he knows*, and *only that which he has seen*.

Question?—But is not God too good to inflict eternal misery?

Answer.—God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life.

Question.—But will not his heart relent at last, and his mercy interfere to crush that gnawing worm, and quench the tormenting flame, short of eternity?

Answer.—Their worm dieth not and the fire is not quenched.

Question.—Will not that compassionate Savior finally interfere in behalf of those for whom he has died, and bring them all to glory?

Answer.—If ye believe not that I am he, ye shall die in your sins, and where I am, thither ye cannot come.

Question.—Will he not draw all men unto him, and so save them all?

Answer.—Ye will not come unto me that ye may have life.

Question.—Can the trifling errors of so brief a life deserve everlasting punishment?

Answer.—This is the condemnation. Ye have no cloak for your sins. Therefore your sin remaineth.

Baffled in his cross-examination, the learned counsel brings forward the witnesses on his own side. Let us now attend to the testimony on the other side.

1st. Witness.—God is too good to make any of his creatures eternally miserable. He delights to represent himself in the character of a parent, and teaches us all to call him *Our Father*. Which one of you, gentlemen of the jury, would put one of your dear little children, for a trifling offence, into a glowing furnace, or throw him to be devoured by wild beasts, or plunge him into a gloomy lake. Are you not all God's children? And is

his heart more unrelenting than that of an earthly parent?

Cross-examined.—You, witness, are a parent. Could you drown all your children, as God actually drowned the old world? Could you let the stream of burning lava from a volcano flow over them, as God rained fire and brimstone out of heaven upon the cities of the plain? Could you bear to fill your house with perpetual sickness and pain and death, as God has made this world a vale of tears? Could you disappoint the hopes of your family and break their limbs, and put them to all the varieties of death, as God treats the human family? Is it not possible that you cannot judge so well what God will do, as he could who was the bosom counsellor of the Father? Do you know any thing about it? Our witness knows. He says, *all things that I have heard of my Father I have made known unto you*. Did you ever hear God say any thing like this? *What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction?* Witness, what if it is so? can you reply against God?

2d. Witness.—God is able to subdue all things to himself, and he has decreed the final restoration of all things. It is evident that this view is most honorable to God's character. It also reconciles all the difficulties of theology. It is also supported by many men of the greatest talents. How glorious is the prospect, that all things will finally be restored, so that praise shall resound to God without a single discordant note throughout all the created universe.

Cross-examined.—Do you know all this? Conjecture, and impressions, and imaginations, are not what we want upon this trial. It is too solemn a case to go upon uncertainties. We want your evidence, not your opinions. Do you know

any thing of all this? Did you ever see a person who died without a Christian hope, restored afterwards to the love of God? That infidel who died with the horror of despair depicted on his countenance, and the blasphemies of hell rolling from his tongue—did you follow him down to the regions of punishment, and see him tormented in that flame, and see his obstinacy gradually relent, until his whole soul was subdued to love, and all his corruptions were burned up; and then did you see an angel of mercy in those dark abodes, apply a healing balm to his wounds, clothe him in white raiment, and bear him back across that great gulf, into Abraham's bosom? Our witness knows. Do you know? Are you certain. Jesus Christ is positive, that they go away into everlasting punishment.

3d. *Witness.*—Every wicked person has hell enough in his own bosom. He suffers everlasting fire every time he does wrong. And that is his punishment. So that when he dies he will go direct to heaven.

Cross-examined. Are you sure that this inward suffering is as much as sin deserves from a holy God? Do you know that it is always exactly proportioned to guilt. If a humble Christian actually suffers more for being cold and formal in his secret devotions, than a profligate does for cheating his neighbor, and getting drunk, and blaspheming his God, is that equal punishment? But leaving argument, what do you know about it? Have you ever seen any of these wicked persons die in their sins, and go immediately where Jesus Christ is? Did you see the mockers of the old world all glorified with God in heaven, while Noah was tossing about and buffeting the waves in the ark? Did the smoke which rose up from the cities of the plain waft the souls of its polluted inhabitants up to glory? Were you present when

that man who died in a drunken fit appeared in the courts above, to take possession of an inheritance in the kingdom of heaven? Has God assured you that *every murderer hath eternal life*? Did you mark the course by which Tardy, the pirate and suicide, winged his way to paradise? Have you ever walked the golden streets, and seen murderers and their victims, tyrants and their oppressed subjects, persecutors and saints, hypocrites and honest men, basking in that ineffable light, and hymning the praises of boundless love? Do you know?

Here the evidence closes. And now every reader is under obligations equal to the most solemn oath, to give a true and impartial sentence. Is it true or false, that a part of mankind will suffer everlasting punishment? If there is not any reasonable ground of doubt that Jesus Christ has testified truly, intelligently, consistently, and impartially, you are bound to say TRUE.

If it was as likely to be true that the yellow fever was in a place, as it is that the wicked will go into everlasting fire, would you go there? If it was as likely that you would lose your life by sleeping in your bed to-night as it is that you will lose your soul unless you become a Christian, would you dare to sleep?

LEGULEIUS.

TRANSLATION OF ISAIAH XXI. 1—10.
WITH EXPLANATORY REMARKS.

The Oracle concerning the Desert of the Sea.

- 1 How the whirlwinds sweep along in the south,
From the wilderness they come, from a terrible land,
- 2 A dreadful vision is disclosed to me:
The robber is robbed—the waster is laid waste,
Go up, Elam; lay siege O Media,
All the sighing of the oppress'd will I make to cease.
- 3 Therefore are my loins filled with distress,
Anguish like that of travail hath seized me,

- I am bowed down, so that I cannot hear,
 I am convulsed so that I cannot see.
- 4 My heart is disquieted; quaking hath come upon me:
 The season of my anticipated delight is become a season of terror.
- 5 The table is prepared; the watch is set; they eat, they drink;
 Up ye princes, anoint the shield.
- 6 For thus said the Lord unto me:
 "Go, station a watchman on his post,
 "And let him report what he seeth."
- 7 And he saw cavalry, horsemen two and two,
 Riders upon asses, and riders upon camels.
 And he listened with the most profound attention.
- 8 Then he cried out like a lion,
 "My Lord, continually do I stand on my watch-tower by day;
 And on my ward do I keep watch whole nights.
 And behold! there cometh cavalry, horsemen two and two.
- 9 Then continued he his report and said,
 "Fallen, fallen is Babylon;
 And all her idol gods are dashed to the ground."
- 10 O my crushed, afflicted [people,]
 What I have heard from Jehovah of hosts, God of Israel,
 I have made known to you.

In these verses we have a vivid prophetic description of the destruction of Babylon by the Medes and Persians. The prophecy was delivered about two centuries before the event happened, and more than one previously to the captivity of the Jews at Babylon.

In prophetic vision, the writer foresaw the affliction of his nation, and the arrogance and cruelty of their enemies. The oppressed, God was about to rescue, the oppressor, to chastise; and this he designed to effect by the destruction of their proud capital, and the subversion of their government.

The storm which was gathering over the devoted city the prophet represents by the raging of tempests, which in their progress from the wilderness south of India, were exceedingly violent and destructive. He then declares that a vision, replete with terror, had been disclosed to him. He beholds the wast-

er of nations shorn of his strength. He hears Elam, and Persia, and Media, commissioned to besiege the city, that an end might be put to the sighing of the oppressed. The surprise and perturbation of the besieged, he then describes with admirable simplicity, "I am filled," says he, presenting himself as viewing the scene, "I am filled with terror, anguish hath seized me so that I am deprived of hearing and sight, my heart utterly fails; my anticipated hilarity is turned to dismay." This consternation was the greater on account of the sudden transition from a state of entire security, to one of the most imminent danger. This circumstance is graphically described. A luxurious feast is prepared: the watch is set; the Babylonians eat; they drink; when suddenly the alarm is sounded; "Up, ye princes, anoint the shield"—a common usage among the orientals, to render their shields, which were of leather, more manageable, as it were to furbish them as other armour is furbished by scouring it:—prepare for the attack.

The result of this attack upon the city, the writer describes in an inimitable manner. He represents himself as (in compliance with the direction of God) stationing a watchman on a tower, and bidding him give the result of his observations. He beholds cavalry and beasts of burden, riders on asses and camels, symbolic representatives of the Median and Persian armies. Their movements he watches with the deepest interest: he listens with the most wakeful attention. Having made the full discovery, he cries aloud to the prophet and describes what he had witnessed. Then after a short, but fearfully interesting pause, the watchman announces the fate of the city—"Fallen, fallen is Babylon, and all her idol gods are dashed to the ground." The prophet concludes by a tender address to the Israel-

ites, who had been crushed and beaten as the grain of the threshing floor, by the Babylonians, assuring them that he had made a true statement of what God would accomplish on their behalf.

The similarity between the events here predicted and the events which occurred at the taking of Babylon, as stated by Herodotus and Xenophon, and by the sacred writer, is so striking that it may seem almost like an entire coincidence. Just fifty years before the fulfilment of this prophecy, the Babylonians, under Nebuchadnezzar, destroyed Jerusalem, demolished the temple, and carried the Jews into captivity. Nebuchadnezzar dying, Belshazzar his son succeeded to the throne. Upon this king, the Medes and Persians, under Darius, or Cyaxares, and Cyrus, made war, defeated him in battle, and having shut him up in Babylon, laid siege to the city. The besieged, strongly fortified, and amply provided with means of defence, derided all attempts to subjugate them. After two years of severe labor, Cyrus found means to enter the city with his army. To accomplish his designs with the least danger, he pitched upon a season of great festivity among the Babylonians. During this night Belshazzar celebrated a most impious feast; drank wine with a thousand of his lords; defiled the vessels which Nebuchadnezzar, his father, had plundered from the house of the God of Israel, and in the height of his festivity, praised his own gods of gold, and silver, and wood, and stone. But the storm was about to burst on his guilty head. One moment all was hilarity and joy; the next, the shout of battle interrupted the songs of Bel, and before the morning light all the idols of Babylon and their worshippers were prostrate in the dust.

This passage is remarkable for its rapid movements, its sudden transitions, its graphic descriptions,—for
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its beauty and force. The painting is exquisitely fine. The storm, the consternation, the security, and sudden alarm, are almost blended in beautiful coloring, yet so as to preserve a distinct impression of each. The stationing of the watchman, and the result of his observations, are the strokes of a master hand. The design of the prophecy is admirably expressed in the concluding verse. For the consolation of God's people was this vision disclosed—this prediction uttered. To correct them for their wanderings, he had raised up a terrible scourge; when this was effected, he removed it; and while they beheld the proud city of Babylon swept with the besom of destruction, well might they exclaim, "So let thine enemies perish, O Lord!"

PRESIDENT EDWARDS'S VIEW OF
ORIGINAL SIN.

PRESIDENT Edwards, in his work on Original Sin, Part IV. Ch. 3, says, "Therefore I am humbly of opinion, that if any have supposed the children of Adam to come into the world with a *double guilt*, one the guilt of Adam's sin, another the guilt arising from their having a corrupt heart, they have not so well conceived of the matter. The *guilt* a man has upon his soul at his first existence, is one and simple, viz. the guilt of the original apostacy, the guilt of the sin by which the species first rebelled against God. This and the guilt arising from the first corruption or depraved disposition of the heart, are not to be looked upon as *two things*, *distinctly* imputed and charged upon men in the sight of God. Indeed the guilt that arises from the corruption of the heart as it remains a confirmed principle, and appears in its subsequent operations, is a *distinct* and *additional* guilt: But the guilt arising from the first existing of a depraved disposition in Adam's posterity, I

apprehend is *not* distinct from their guilt of Adam's first sin."

In accordance with this language, it is not *Adam's* sin, which is imputed to his posterity, it is their *own* sin, which they commit from the influence of their connexion with Adam. Precisely the same sin which was imputed to Adam was imputed to them; and they had therefore the same guilt. They are in fact *personally* partakers in his particular, individual sin. *His* sin is not charged upon them; but they are considered as existing with him, and sinning with him; and as condemned with him, not for *his* sin, but for *their own* sin. I do not see how the language of Edwards can fairly be construed differently. A writer in the Christian Spectator for November, 1824, does however give another meaning to it. "Here then," he says, "our author, maintaining the personal identity, according to the divine constitution, of Adam and his posterity, declares that men do not come into the world with a *double* guilt, one the guilt of Adam's sin, and the other the guilt of having a corrupt heart; that the guilt which a man has upon his soul at his first existence, is *one and simple*, viz. the guilt of the original apostacy; that the inspired declaration, *all have sinned*, in respect to infants can be true *only* of their sinning by Adam's sin; that infants can be sinners in no other way but by Adam's transgression; and that they are not capable of any moral action at all. But how could Edwards, without falling into an inconsistency too gross to be imputed to him, maintain that the *only* guilt which belongs to man when he comes into the world is the imputed guilt of Adam's sin, and yet maintain that he is the subject of a natural propensity which is in itself sinful and deserving of punishment?"

Our duty assuredly is not to lay it down as a principle that Edwards

could not think and write inconsistently; and then to explain his language by unnatural constructions, so that, in our view, he will be consistent with himself. So far was President Edwards from supposing that the only guilt of man when he comes into the world is the guilt of Adam's sin, in distinction from the guilt of having a corrupt heart, that he represents this last named guilt as existing *first*. Edwards writes, Part IV. Chap. 3, "The first being of an evil disposition in the heart of a child of Adam, whereby he is disposed to *approve* of the sin of his first father, as fully as he himself approved of it when he committed it, or so far as to imply a full and perfect consent of heart to it, I think, is not to be looked upon as a consequence of the imputation of that first sin, any more than the full consent of Adam's own heart, in the act of sinning; which was not consequent on the imputation of his sin to himself, but rather *prior* to it in the order of nature. Indeed the derivation of the evil disposition to the hearts of Adam's posterity, or rather the *co-existence* of the evil disposition, implied in Adam's first rebellion, in the *root* and *branches*, is a consequence of the *union* that the wise author of the world has established between Adam and his posterity; but not properly a *consequence* of the *imputation* of his sin; nay, rather *antecedent* to it, as it was in Adam himself. The first depravity of heart, and the imputation of that sin, are both the *consequence* of that established union; but yet in such an order, that the evil disposition is *first*, and the charge of guilt *consequent*, as it was in the case of Adam himself."

Did T. R., the writer in the Christian Spectator before alluded to, read this language? Does not Edwards here assert that man "is the subject of a natural propensity which is *in itself* sinful and deser-

ving of punishment"? T. R. perceived that Edwards had "peculiar views respecting the imputation of Adam's sin"; at least he found he used peculiar language. He does not, however, suffer Edwards to have peculiar *views*, but he asserts that "he most unequivocally and abundantly affirms that the guilt, and the *only* guilt, which belongs to man on his first existence, is the imputed guilt of Adam's sin." He appears to me to teach unequivocally and abundantly, that the evil disposition in the heart of Adam's posterity is "not properly a *consequence* of the *imputation* of his sin; nay, rather *antecedent* to it, as it was in Adam himself."

Edwards does indeed say "The guilt a man has upon his soul at his first existence, is one and simple, viz. the guilt of the original apostacy; the guilt of the sin by which the species first rebelled against God." Edwards then proceeds to exhibit peculiar views of this "sin." He says "The *first existing* of a corrupt disposition in the hearts of Adam's posterity, is not to be considered as a sin belonging to them, distinct from their participation of Adam's first sin:" The only way, by which I can understand Edwards, is, that the first existing of a corrupt disposition makes man guilty; and this first existing of a corrupt disposition, though it is the moral depravity and guilt of the individual is yet a participation of the first sin of Adam. "The first depravity of heart, and the imputation of that sin, are both the consequences of that established union; but yet in such an order, that the evil disposition is *first*, and the charge of guilt *consequent*, as it was in the case of Adam himself."

I can conceive of man's being personally sinful on his first existence, and of his being so in consequence of his relation to fallen Adam; but I cannot conceive how his personal sin can be a part of

Adam's sin or one thing with it. But "the simple question is, what does Edwards teach on these points," be it consistent or inconsistent with itself?

T. R. says, "While it is undeniable that he [Edwards] maintains that guilt and desert of punishment pertain to man, and even to his depraved disposition on its first existence; still the question is, in what does this guilt consist, according to this writer? Concerning the true answer to this inquiry, he has left us at no loss. For he most unequivocally and abundantly affirms, that the guilt and the *only* guilt which belongs to man on his first existence, is the *imputed guilt* of Adam's sin."

How can this be? Guilt and desert of punishment pertain to man's depraved disposition on its first existence, and this guilt is only the imputed guilt of Adam's sin. If T. R. will adopt Edwards's views of Adam's sin, and will suppose it includes the first personal sin of every one of his posterity, he will be consistent with himself on this point. But this is the point at which he aims all his shafts. This point, which I deem Edwards's strong hold, he labours to batter down.

If it is true that the first existing of depravity in us, is Adam's sin, and that this sin belongs to man at his first existence, then, T. R.'s "epitomised view of Edwards's theory respecting the origin of sin" is not correct. Edwards does maintain what he calls the imputation, but he supposes that in the order of nature, corruption of disposition *precedes* imputation, and makes the imputation *reasonable* and *just*. In my own view it is not Adam's sin which is imputed, but it is the personal sin of his posterity; but Edwards deemed the first sin of his posterity the same with his own sin.

Edwards's grand argument in reply to the great objection against his doctrine is, that men are *per-*

sonally corrupt, and that therefore the imputation of sin to them is just. He endeavours to illustrate the fall of the human race by a tree, whose branches all exist, and have a connexion with the trunk. Such he supposes the connexion of men with Adam, and their fall is as if they all existed with him, and at the same time that he sinned, they all sinned.

Let us go back to the beginning of Edwards's treatise on Original Sin, and ascertain what he undertook to prove. He says, Part I. Chap. 1. Sect. 1, "By *Original Sin* as the phrase has been commonly used by divines, is meant, the *innate sinful depravity of the heart*. But yet, when the doctrine of Original Sin is spoken of, it is vulgarly understood in that latitude, as to include not only the *depravity of nature*, but the imputation of Adam's first sin." "As all moral qualities, all principles either of virtue or vice, lie in the disposition of the heart, I shall consider whether we have any evidence, that the heart of man is naturally of a corrupt and evil disposition." Can T. R. ask, "does Edwards mean by this tendency, propensity, disposition, &c. a substantial property of our nature which is *in itself* sinful and deserving of punishment?" Can he ask this, and yet declare that Edwards "maintains that guilt and desert of punishment pertain to man, and even to his depraved disposition on its first existence"?

Edwards maintains that men, when they come into the world have a disposition which is corrupt, sinful, and deserving of punishment. To prove this he shews that all men, as soon as they can exhibit to us their moral character, display a corrupt, sinful disposition; and Edwards's inference is, that this disposition commenced with the existence of the individual. This influence he leaves out of view in his first section, that the argument

might not be embarrassed by it. Must not every fair reasoner do the same? Because Edwards does not prove in his *first* section that man has in his first existence a disposition sinful, and deserving of punishment, does it follow that he does not prove it, nor believe it? Because he is wise enough to take one step at a time, does it follow that he goes no higher, and does not reach the head of the stairs?

In his *first* section he undertakes to prove "that every one of mankind, at least, of them that are capable of acting as moral agents, are guilty of sin." He does not take it for granted that men "come guilty into the world," but having proved his *proposition* in the first section, he draws the *inference* in the second, "that all mankind are under the influence of a prevailing, effectual tendency in their nature, to that sin and wickedness, which implies their utter and eternal ruin." He says in the caption of the third section, "That propensity, which has been proved to be in the nature of mankind, must be a very evil, depraved, and pernicious propensity; making it manifest, that the soul of man, as it is by nature, is in a corrupt, fallen, and ruined state; which is the other part of the consequence, drawn from the proposition laid down in the first section."

Can the question then be, "Does Edwards mean by this *tendency, propensity, disposition*, &c. a substantial property of our nature, which is *in itself*, sinful and deserving of punishment?" If the language of Edwards was designed to mean any thing else, he was a poor master of words, and his book is not safe without a glossary, and a commentary. If Edwards, who thought with extraordinary depth and acuteness, and who expressed himself with unusual accuracy and fulness, found our language so deficient, we need a new nomenclature in moral metaphysics. Did Edwards say that the

propensity in the nature of all mankind is a very *evil, depraved, and pernicious* propensity, making it manifest that the soul of man is in a *corrupt, fallen, and ruined* state, and did he mean that this propensity is not *in itself sinful* and deserving of punishment?

T. R. is anxious to prove that Edwards does not maintain the doctrine of physical depravity, which is; "*that there is concreated with man a substantial property or attribute of his nature, which is in itself sinful and deserving of punishment.*" But the method pursued does not appear to me to be warranted by Edwards's language. Edwards, in my view, endeavours to shew that men are so connected with Adam, that they personally and voluntarily sin with him, or have a personal, sinful disposition like his, and with him; and for this personal voluntary sin, or personal sinful disposition, they are condemned; but such he supposes to be the connexion between Adam and his posterity, that his sin and their first sin are one and the same sin, his sinful disposition, and their first sinful disposition, are one and the same disposition.

This is incomprehensible to me; but whether intelligible or not, it ought to exonerate Edwards from the charge of maintaining the doctrine of physical depravity. I believe that man is created a moral agent, that is, with moral faculties, and he instantly acts as a moral agent, and his first disposition, feeling, or action, is as much his own, as any disposition, feeling, or action through his whole existence. This first disposition, &c. Edwards would represent as the same thing with Adam's sin. Surely then he does not hold to the doctrine of physical depravity.

I do not know an uninspired writer from whose works I have derived so much profit as the writings of Edwards. With intense delight and

wonder I read his work on the Freedom of the Will. It gave me views of God's omnipresence and power, which astonished and transported me. When I read of God's having a choice about the positions and movements of every atom of matter; and of his knowing all the volitions of all creatures, I could not but pause and shut up the book, and indulge in contemplation on the perfections of Jehovah. His work on Original Sin gave me clearer views than I had ever before had of the corruption of mankind; and his work on the Affections produced an effect more powerful and more permanent than any other human production I ever examined. But I do not believe that the science of theology stopped short where Edwards left it. He had himself no wish to be to theologians, what Aristotle was to schoolmen, and Augustine to Catholic divines. His works never perhaps will be out of date; and even if they should be forgotten, all future ages will be deriving benefit from them: future divines will sow and reap where he broke up the ground. The men who survive a battle, who gave the last stroke, and who gather the spoils, often owe the victory to those who met the first shock, and died in the front ranks. Edwards, Owen, Calvin, and Augustine were great men, but their perfected spirits do not stand at the point of knowledge at which they left the earth; but their minds are expanding in their conceptions of the Deity. The church on earth too, will go onward in theological science, and it will be the glory of these and other men, that they led on the church to heights of knowledge, of which we cannot now conceive, and which they did not themselves reach.

E. M.

TO J. P. W.

In perusing Thomas Hooker's "*Survey of the Summe of Church Discipline,*" which, though not often

quoted, is yet regarded as the work of one who by his wisdom and skill in the Scriptures is claimed to be the father of congregationalism, I find a quotation from Ambrose, which follows.

Apud omnes ubique gentes honorabilis est aetas, unde et synagoga, et postea Ecclesia seniores habuit, quorum sine consilio nihil agebatur in Ecclesia, quod quâ negligentia obsoluerit, nescio, nisi forte doctorum desidia, aut magis superbia, dum soli volunt, aliquid videri.

This passage is translated and commented on in your "Lay Presbyters, No. XII." (Christian Spectator for 1825, p. 183,) where the commentary on the Epistles of Paul, from which the passage is taken, is ascribed to Hilary. In remarking on the passage, you say, "This comment, like the text on which it was made, relates solely to old men who are not presbyters." The text is 1 Tim. v. 1. I am not fully satisfied that either the text or the comment "relates only to old men who are not presbyters." First, as to the text: The reason assigned is, that "they are contrasted with young men." But in 1 Pet. v. 5, the same word as in the text, *πρεσβυτεροι*, is contrasted with young men. And yet plainly *elders* there means *presbyters*. See Robinson's Lexicon, and Ros. in 1 Pet. v. 5. And why may it not here? There is only one passage in the New Testament, where the term is necessarily to be referred to age, and there it is used as an adjective, with its substantive expressed, Luke xv. 25. Unless we add Acts ii. 17, which is a quotation from the prophet Joel. As to the circumstance of there being "no mention made of office or order," I ask if it is common for the apostle Paul, when speaking of "Elders" to say "the order of elders?" I see not why the text does not as properly refer to office as 1 Pet. v. 5, which un-

doubtedly has this reference. So that it is by no means taken for granted that "the idea of an order of presbyters in the comment would have been a departure from the text."

Secondly, *Of the comment*: But if this were true, it is perhaps not an un-supposable case that "the comment should be a departure from the text." In bringing forward this ancient commentator, whoever he was, as a witness, we are to inquire, not what he *ought* to say, as a commentator, but what he *does* say, as a witness. To me it appears plain, that if "he does not speak of an *office* or *order* of men, he speaks of a *class* of men who used to be consulted in all the affairs of the church, and whose usefulness (if we must not say office) had grown obsolete by the sloth and pride of the teachers. The teachers would make themselves alone eminent, by disannulling the importance of others. Even admitting that the persons spoken of were old men, "*maiores aetate*," yet they are not spoken of simply as old men, but as certain seniors in the church, who used to have a voice in all church acts. And the preachers had suffered their agency to grow into disuse, in order to increase their own influence and importance.

Are we then to conclude that either Paul or his commentator treated of a *third order* in the church? Not at all. These elders who were not teachers, were the deacons. By adopting this view, I believe all the difficulties are obviated in regard to these and a multitude of other passages in which the officers of the early churches are spoken of. All the varieties of office are to be ranged under these two general heads, of bishops and deacons.

I am happy to confirm, in general, my view of Rom. xii. 7, 8, by the opinion of so scriptural a divine as Hooker, Part II. p. 9.

"These publike Functions and Gifts are ranged and referred to two heads, in the generall, under which the severals are comprehended, and unto which referred, viz.

Gifts are either	{	Προφητεία	{ διδασκων
			{ παρακαλων
		Διακονία	{ μεταδιδους
			{ προϊσταμενος
			{ ελεων*

"So that Prophecie and Ministry are here put as common heads, unto which the rest are referred, and under which they are ranged, and that's the reason why the apostle in this enumeration changed his phrase: The first distinction he expresseth in the plurall: The second, in the singular. *Beza in locum.*"

Though the view which he gives of the division of duties differs in some particulars from that proposed in the *article on Deacons*,† yet it goes to confirm the idea of the various subordinate officers of the church being all included in the general office of the diaconship. Whether in this passage there is an allusion to the services of the deacons in teaching and exhorting or not, yet it seems to me there is evidence in the other passages there quoted, that the deacons were so employed in early times.

But the main idea of the piece is, that the office of deacons is properly a spiritual office, and includes all the various services, which are needed in the church, and are not provided for by the ministry of the word. And the passage in Am-

*To be thus translated.

Prophecy	{	teaching
		exhorting
Deaconship or Ministry	{	distributing alms
		ruling
		shewing mercy, or care of the sick.

Under the diaconship, therefore, Hooker would include the care of the temporalities of the church, of the good order of the church, and the relief of distressed members of the church.

†Christian Spectator, June Number.

brose, or Hilary, whoever is the author, is valuable as shewing the opinion of this ancient deacon, both of the importance of his office, and of the manner in which it had sunk from its primitive utility, through the negligence and self-sufficiency of the clergy. The subject is important, and I should like to learn the views of so skilful a Christian antiquary as the learned J. P. W. Perhaps the result will be the discovery, that the first step of usurpation was the degradation of the second order of church officers, and that the most effectual blow at the root of all the evils of church government will be the restoration of deacons to their primitive dignity and usefulness. This, as I conceive, will be most effectually done by establishing the position that "lay presbyters" and "deacons" have the same office, and that the government of the church, so far as it is separate from the pastoral care, belongs to the diaconate.

J. L.

DR. OWEN ON ANTINOMIANISM.

IN speaking of some of the first heretics, Dr. Owen has this observation, which is the more worthy of notice because from some of his peculiar views respecting atonement, &c. many Antinomians have been fond of quoting his authority.

"Instead of Christ, and God in him reconciling the world to himself, and the obedience of the faith thereon according to the Gospel, they introduced endless fables, which practically issued in this, that Christ was such an emanation of light and knowledge in them as made them perfect; that is, it took away all differences of good and evil, and gave them liberty to do what they pleased without sense of sin, or fear of punishment. This was the first way that satan attempted the faith of the church; namely, by

substituting a *perfecting light and knowledge*, in the room of the person of Christ; and for aught I know, IT MAY BE ONE OF THE LAST WAYS

WHEREBY HE WILL ENDEAVOR THE ACCOMPLISHMENT OF THE SAME DESIGN."

MISCELLANEOUS COMMUNICATIONS.

ON THE PRIVILEGES OF INVALIDS.

It seems to me that persons of delicate or sickly constitutions, whom for the sake of brevity I shall designate by the term, *invalids*, are a privileged class of people. As mere animal beings, they are indeed excluded from much of what is termed enjoyment; but man is a rational being,

—"a creature holding large discourse, Looking before and after;"

capable of moral and intellectual attainments; and every moral attainment is a degree of happiness in kind, far transcending aught of which mere animal nature is susceptible. The invalid, therefore, who feels "how much the soul is superior to the frame that is influenced by it," though he may sometimes find occasion to lament the influence in turn, of a disordered frame on the mind that inhabits it, has no cause to be dissatisfied with his lot.

Without attempting a methodical dissertation on the privileges of invalids, or even an entire enumeration of those privileges, I shall name only those which more immediately occur to my mind, and shall express, in my own homely manner, a few such thoughts as are naturally suggested by the subject. These privileges are neither few nor unimportant. I sometimes think they are of a more exalted nature than those appertaining to any other situation in life. In one respect, at least, they are to be prized, viz. that they excite not the envy of the world.

The situation of the invalid, with the concomitant appendages of pain and sickness, the pill and bitter draught, solitary days and "wearisome nights," the restrictions necessarily imposed, and the privations to which he is subject, has very little to excite the envy of a world, which "places its bliss in action," or luxurious "ease," in parade, and noise, and bustle, and (may I not add?) in vanity. But the world knows little of what may be enjoyed, even under all those seeming disadvantages. There are circumstances which can alleviate the sufferings of a sick bed—there are seasons of mitigation—there is that, which can sustain the soul, the nobler part, and give us strength to bear whatever an all-wise Providence sees meet to lay upon us. What reflecting invalid would exchange situations with one individual in the world, or barter his own little stock of comforts, for all the specious joys the world can promise? True he has a little world in himself—a host of enemies within to contend with—numberless petty fears and anxieties, and sometimes, alas! secret murmurings and distrusts of Divine Providence—(these, however, all belong to the reverse of the picture) and he is apt too, to be "forecasting the fashion of curious uncertain evils." On surveying the bright side of the life of an invalid, we find enough to overbalance all these, and that if such a "life has its weakness," it has "its comforts too." The pleasure of restoration from a fit of illness to a comparative degree of

health,—to breathe again the freshness of the pure air, and look abroad once more on the green fields and all the smiling scenes of nature. arrayed it would seem in a thousand new charms—to taste again the sweets of society, and to feel one's self no longer in need of the kind exertions of friends, endeared far more than ever by their numberless labors of love, and patient, sympathetic listening to the tedious "tale of symptoms,"—to be enabled to return again to accustomed, loved pursuits and duties—these, with the emotions of gratitude they excite, are enough to compensate for all the little train of sufferings, and afford a delight more exquisite than the enjoyment of uninterrupted health. Is it not gratifying to the best feelings of the human heart, to be placed in a situation, which though a privileged, and in many respects a happy one, is such as to excite nothing of that baneful passion, envy, in the breast of any beholder?

The invalid is also happily exempted from the ordinary cares and bustle of life, and "keeps the noiseless tenor of his way along its cool, sequestered vale." The circumstances in which he is placed, are friendly

—"to virtue and to manly thought,
And to the noble sallies of the soul;"

nor does he

—"think it solitude to be alone."

In the quiet chamber of retirement and seclusion, he hears truths, salutary truths, which "the world and the multitude would never tell him." He listens, he reflects, he moralizes, and "communes with his own heart." Thus his situation facilitates the acquisition of that very important attainment, self-knowledge. Pope, whose personal experience and knowledge of human nature might enable him to write feelingly and accurately on these subjects, observes in one of

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his elegant epistles, "If what Waller says be true, that

The soul's dark cottage, battered and
and decay'd,
Lets in new light through chinks that
time has made,

then surely sickness, contributing no less than old age to the shaking down of this scaffolding of the body, may discover the inward structure more plainly." "Sickness," he further observes, "is a sort of early old age; it teaches us a sort of diffidence in our earthly state, and inspires us with hopes of a future, better than a thousand volumes of philosophers and divines. It gives so warning a concussion to those props of our vanity, our youth, and our strength, that we think of fortifying ourselves within, when there is so little dependence on our out-works."

In this school of moral reflection, the invalid learns too, that his is not a detached, a separate interest; that the world, though made for him, was made "for others too." He perceives, that as a member of the great family of mankind, who are mutually dependent, however feeble, he is bound by the ties of consanguinity at least, to do good to all, and to promote the welfare of every individual so far as may be in his power. Feeling his own dependence, and absolute need of friends, he has an additional inducement to shew himself friendly." His own bodily and mental infirmities, and the knowledge he acquires of human nature, tend to soften his heart, and inspire him with the gentle virtues of compassion and forbearance. He "feels some generous joys and generous cares beyond himself." True, he finds his usefulness in active life somewhat limited, but is there nothing for him to do? Will the example of his life and conversation have no influence on those around him? Can he devise no schemes, and

form no plans, to promote the welfare of those who have no capacity, or no opportunity, and perhaps no inclination, to plan and devise for themselves? Will benevolent wishes, firm purposes of soul, and unwearied perseverance, even of *feeble* endeavours to do good, accomplish nothing? Do we not know that they often eventually accomplish much. Dr. Johnson says, "The mind is elevated and enlarged by mere purposes, though those purposes end as they began, in airy speculation." May it not then be numbered among the privileges of the invalid, that he can frame purposes for the good of others, which though they may be but partially carried into effect, have yet an ennobling tendency in his own mind, and an expansive influence in his own heart? But we do not live for ourselves, and the invalid thus taught, is perhaps of all people on earth most deeply sensible of this truth.

Again, the situation of the invalid affords leisure and opportunity for intellectual pursuits. Of him it may be said in the words of the poet,

"The intellectual world invites his care,
Where he may range amid the wise and fair,
Untutored range."

Happy the invalid who has a taste for such employments! and thrice happy he whose talents, united with such a taste, enable him to make excursions far and wide in the regions of intellect and imagination, and to extend his researches with satisfaction to himself, and usefulness to others. The invalid with a cultivated mind, and a fondness for literary and scientific pursuits, though moderation must be his motto, will never find time hang heavily upon his hands; and he is thus often rendered more extensively useful to mankind, than if blessed with health to participate

in the active duties of life. By mingling less in the bustle of society, he acquires a degree of abstractedness, a habit of deep thought and meditation, in some sort necessary to the author and man of science. Many a fine genius has undoubtedly been brought to shed its rays in the world, which but for the infirmities of a sickly constitution, would have been forever buried in the shades of obscurity and ignorance.

But the beauties of the natural world, in all their rich variety, are also spread before the invalid. A sensibility, the result perhaps of a finer and more delicate organization of the nervous system, (for aught we know, the connecting medium between mind and matter,) and nursed in the very congenial shades of retirement, often renders him exquisitely susceptible of the sublime and beautiful in nature. What though he may never peep at the crater of Etna, or ascend the snow-clad summit of Mont Blanc? What though he may ever remain a stranger to the sublimity of the prospects from such elevations? Or what if the wonders of the eastern, and the natural glories of the western hemisphere are all unseen by him? The spacious firmament glowing "with living sapphires," and illumined by the mild radiance of the silver moon, or the bright effulgence of the meridian sun—the vast expanse of waters, blue and boundless to the eye—suggest to his mind ideas of immensity, sublimity, and beauty, scarcely less exalting and joyous, than are excited by the view of those more wonderful, because more rare objects.

The invalid may have

"Attentive and believing faculties;
And go abroad rejoicing in the joy
Of beautiful and well created things:
May love the voice of waters, and the
 sheen
Of silver fountains leaping to the sea;
And thrill with the rich melody of birds,
Living their life of music; may be glad

In the gay sunshine, reverent in the storm;
 May see a beauty in the stirring leaf,
 And find calm thoughts beneath the whispering tree;
 And see, and hear, and breathe the evidence
 Of God's deep wisdom in the natural world."

To him the verdure, and freshness of spring; the luxuriance, beauty, and mild gales of summer; the mellow lustre, rich bounties, and sober-suited scenes of autumn; the thought-inspiring glooms and grandeur of winter, with its "wild warfare of winds, and its revelry of storms and tempests," have peculiarly enrapturing charms. Looking around on the fair face of nature, in the ecstasy of feeling, he adopts the language of the poet:

'Sweet is the breath of morn, her rising sweet,
 With charm of earliest birds; pleasant the sun,
 When first on this delightful land he spreads
 His orient beams on herb, fruit, flower,
 Glistening with dew; fragrant the fertile earth,
 After soft showers, and sweet the coming on
 Of grateful evening mild: the silent night,
 With her lone, solemn bird; and the fair moon,
 With the bright gems of heaven, her starry train;"

especially when he can add in the spirit of filial love and confidence, "My Father made them all."

"And when his eye hath seen, and when his ear
 Hath drunk the beautiful harmony of the world,
 He learns to humble his imperfect mind,
 And leans his broken spirit upon God."

He sees that "the Power above us must delight in virtue;" and that "what he delights in, must be happy," and while contemplating his glorious works, he feels that there is every inducement to love and adore so great, so good a being, whose nature and whose name is love. He sees also that there is an

overruling Providence, which is constantly "educing good from ill," controlling and directing all events in the wisest possible manner, and with reference to the highest good of all his creatures. He believes that this Providence "cares for all" in a temporal sense, and has abundant experience of its mercies in preserving, protecting, and comforting him through many a scene of suffering and hour of trial.

Though, as a consequence of his peculiar organization, the invalid may at times feel a disadvantage in being "tremblingly alive all o'er," he is compensated by a more than ordinary sensibility to the sweet sympathies and charities of life, the endearments of home and friends. Though he "feel another's woe," he is also a delighted sharer in the joys and happiness of all around him. His imagination in its occasional seasons of sickly musings, is indeed wont to brood over the "ills that flesh is heir to," evils that appertain to man in every climate, rank, and situation on earth, but in his brighter hours, (and those hours are not few) he beholds more joys than calamities, more happiness than misery, and is prompted more to cheerfulness of mind than to cherish gloomy sensations.

But the privileges I have principally in view, are those relating to invisible realities, bearing the proportion in point of importance, to many of those I have named, that eternity does to time, or the bliss of heaven to the poor and perishing pleasures of earth. And in this respect I think the invalid is unrivalled. He is constantly reminded by a monitor which speaks far more impressively than that of the Macedonian monarch, that his hold on life is by a very frail and feeble tenure. He hearkens to the still small voice which warns him that this is but

—"the bud of being, the dim dawn,
 The twilight of our day, the vestibule"
 to another and immortal state of

existence, and he is led to inquire how that state can be rendered happy. He finds that he is here a probationer for eternity, and that on his character and conduct in this life, his well-being in the life to come, will depend. He feels that he is an accountable being, and the doctrine of retributive justice, of rewards and punishments "according to the deeds done in the body," bears with solemn weight upon his mind. Owing to considerations of this kind, and being in a measure free from the tumultuous passions that agitate the minds of men in vigorous health amid the bustle of life, the vanities and glitter of the present scene have to him but few attractions. He is led to seek an "inheritance incorruptible, undefiled, that fadeth not away, eternal in the heavens;" and is thus happily preserved from the temptations to which so many thousands fall victims. Many an invalid having "put on immortality" beyond the grave, will undoubtedly have reason in the realms of glory, to praise the God of all grace for the pains and sufferings of a sickly constitution of body during a few short years upon earth. True, "no chastening for the present seemeth joyous but grievous," but if it work for us the peaceable fruits of righteousness, "love, joy, peace, long-suffering," "temperance, patience, godliness, brotherly kindness, charity:" if it help to subdue our rebellious wills, and "bring every thought into captivity to the obedience of Christ," well may we exclaim, with the fervor of the ancient martyr, "Welcome crosses, welcome afflictions and sufferings!" The book of revelation is ever at hand for the perusal of the invalid. There his knowledge of the Divine Being, and of the state of mankind, is confirmed and extended. He learns what God is, and what he has done and is doing for the race of fallen man; and with the discovery of his unlikeness to God, he has the remedy which will

restore him to his forfeited favour. He has opportunity to read of the Saviour, and to meditate on the wonderful work of redemption through Him, as revealed in the gospel, and, (as God often works by means) he is led cordially to embrace the way of salvation by Jesus Christ. May I not say that the religious invalid has fewer obstacles in the path of Christian progress, than he who is obliged, as it were, to fight his way through the crowds of conflicting cares and temptations that beset the path of the healthy, who live and act amid the allurements and turmoils of life? Trained by necessity to a life of outward self-denial, he may perhas find less difficulty in submitting to that self-denial of heart which the gospel requires, as he sees how much his spiritual interest, his peace and comfort depend on it. Not that a selfish reference to his own enjoyment, is the highest actuating principle. The light which has shone into his heart, has revealed to him the superior excellence and beauty of religion. It has shewn him that God is the supreme fountain and source of all goodness—that in him is concentrated every possible perfection, and that whatever we admire as lovely and good and beautiful in the moral or natural world, is but a faint reflection of those attributes of the Deity. He is therefore drawn by a sweet attraction to love God for His own excellence and too seek union and communion with Him as his chief good, his highest happiness. Then, no moments are sweeter to him than those of retirement, and what the world calls solitude, to which he is perhaps necessitated to resort by reason of bodily weakness and infirmities.—Surely an immoral, unreflecting invalid, is the least excusable of all erring mortals! An unbelieving invalid is mad! more emphatically so than "an undevout astronomer."

C. K.

WEEKLY CONTRIBUTIONS.

It is the practice of some congregations to take up a collection *every Sabbath*. This practice seems to me, on several accounts, inexpedient.

In respect to any charitable purpose, or as a means of defraying the expenses of the congregation, funds so collected, are generally, I believe, of small importance. Many will give on a special call, and under the impulse of a definite appeal made to them, though they would contribute nothing on an ordinary occasion. They will give too from pride, being ashamed of withholding where all are liberal. But such motives will have little effect where the collection becomes a matter of course. The majority of a congregation will soon grow tired of always giving; and with the exception of the few who give from principle, the collectors will carry round empty plates.

And this is another reason against the practice—it tends to a bad habit in the congregation. A habit of not giving, and of getting over their motives for giving—a habit of which they will find it easy to avail themselves even on a great call for charity. Or else, what is worse, a habit of thinking to save their credit and consciences by contributing only their six-pences and *paltry cents*. I do not speak diminutively of these sums except in regard to the ability of the giver. The widow's mite is, I know, of great value in the sight of the Lord; but the *rich man's mite*, a six-penny piece from heaps of silver—what is it but a despicable offering?

I cannot help noticing, by the way, what a curious comment the small change of a contribution sometimes furnishes, on human selfishness. You shall find more dimes than shilling pieces, and a larger proportion of pistareens than quarters,—and for this reason: a dime cast upon the plate, sounds

just as loud to the credit of the contributor as a shilling piece, and a pistareen answers just as well as a quarter. Your neighbor's ears will not detect the difference.

If the practice of having a weekly contribution deters any from attending public worship, this is another reason for its discontinuance. That it does have this effect to some extent is probable. There are in every congregation some who are already indifferent to God's house, and with these a small motive will turn the scale. The small sacrifice of giving a trifle, or the small mortification of not giving, will come in to the help of their sloth, and decide them to stay at home. The house of worship should have as many attractive and as few repulsive things about it as possible, and where no great object is accomplished by a weekly contribution, this last consideration may be a sufficient reason why it should be omitted.

AN ANTIDOTE TO DULL PREACHING.

BUT first, O complainer of tedious sermons, let me put to you these queries: and these may suggest the remedy.

Whether you do not rise later, instead of earlier, on Sabbath morning than on any other in the week?

Whether you do not eat more, instead of less, at least in proportion to the exercise you take on that day; and consequently,

Whether you do not bring with you more drowsiness to divine worship than to your weekly business?

I never see a congregation here and there falling asleep and dozing under the pulpit, and then waking up at the close, to complain of the dulness of the preacher, but I think of the physician's advice to the luxurious courtier: "You must eat less, or exercise more, or take physic, or be sick." Physic and exercise are not remedies for the Sabbath; but you must *rise earlier* and

eat less, or you will *nod to dull preaching*. "Sloth casteth into a deep sleep," and "the full soul loatheth an honey-comb."

The preacher has enough to contend with in the natural stupidity of the heart: it were hard to require him, to overcome not only your spiritual sloth, but your physical lethargy added to it,—to expect of him to preach with liveliness and interest, when you have unseasonably slept away the interest of his discourse on your couch, and fed yourself with dulness at your table.

Exercise therefore the self denial

which the day requires of you, and not only shall you bring to the house of worship an approving conscience and a cheerful mind, but you shall make the preacher seem to be more interesting than he was wont to be; he shall never be so dull but your wakeful mind shall find something in his sermon, or, at the least, in the hymns and Scriptures which he reads, and in the sacred associations of the place, upon which you may meditate with profit, and say it is good for you to be there.

VIGIL.

THEOLOGICAL COLLECTIONS.

THE SERMONS OF DR. SAMUEL CLARKE.

To the scholar the name of Samuel Clarke is familiar in the title page of the very common edition of Homer, attended with numerous learned annotations from his pen. To the mathematician he is not unknown as one of the early and most illustrious followers and the personal friend of Newton; having translated at the request of the great philosopher, "his treatise of Optics into that pure and intelligible Latin which sent it all over Europe in a plainer and less ambiguous style than the English language will sometimes permit." The metaphysician knows him as the author of a professed *a priori* demonstration of the Divine existence and attributes; and as having been the antagonist of Leibnitz in a certain more than half forgotten controversy respecting liberty and necessity, the reality of space, and other subjects of like nature. And the theologian who has heard of Dr. Samuel Clarke, the Arian antagonist of Waterland, remembers him as one of the many errorists whom the all-teeming, all-embracing church of England has been proud to cherish.

It is hardly necessary to say of such a man that he stood among the first and foremost of his day. His biography written by Hoadley, then bishop of Salisbury, and afterwards of Winchester, speaks of him in no limited terms of eulogy. At the age of twenty he had so distinguished himself in the University of Cambridge that the bishop of Norwich, to whose diocese he belonged, determined to patronize him "as a young man of a genius much exalted above the common rank." As soon as he had attained the prescribed age for ordination, he was appointed chaplain to that prelate, and was received into the familiarity and friendship of his patron "to such a remarkable degree that he lived in that station" "with all the decent freedoms of a brother and an equal rather than an inferior." By the bounty or interest of this powerful friend he was provided with a parish in the city of Norwich and another in the vicinity, of both which places he appears to have received the emoluments, while he retained his station in the family of the bishop; for his biographer remarks that the parishes, "both together were of very inconsiderable

value," and that "he served them himself in the season when the bishop resided at Norwich." Afterwards he was introduced to the rectorship of a parish in London, and by the recommendation of the same steady patron, made one of the chaplains in ordinary to queen Anne. By the appointment of the queen he soon became rector of St. James, Westminster, a parish which seems, from the repeated intimations of Bishop Hoadley, to have concentrated under his pastoral care the highest nobility of the British empire. In this station he continued for above twenty years till his death, which took place in 1729.

While he lived, his theological publications were mostly controversial. After his death, twelve volumes of his sermons were given to the world. For myself, I have been much interested to see this extraordinary man in the aspect in which these volumes present him to our view. The universal scholar,—the richly gifted intellect;—he who was the friend, and by the force of talent even the patron of Newton, and yet at the same time the admirer and enthusiastic commentator of Homer;—he who had studied the Scriptures in their native tongues to a most uncommon familiarity—this is the man to preach in Westminster to the proudest nobility of England. What a sphere;—and what a luminary to enlighten it. How must such a man have caught the warm spirit of the prophets, and poured "the word of the Lord" upon the tingling ears of princes. How must he have set before them their pride, their luxury, their wretched and shameless squandering of God's noblest gifts; and as he "reasoned of righteousness, temperance, and judgment to come," have made their spirits tremble. Such preaching we might indeed expect from many a mind even less richly and variously endowed, when

placed in such a sphere of action. But when it is remembered that the natural bent of his intellect was strongly to the abstruse and metaphysical, and that he had been trained not for shrewd observation on the ways of men or for keen analysis of human nature, but chiefly in the scholastic exercises of the university, and in the deep seclusion of his abstract studies; the expectation must be modified. Remembering this, we expect not to find character unfolded to its darkest and inmost involution, and depravity detected in its most latent workings;—we expect not to see the hearer's conscience touched and wounded through some unnoticed opening in his armour of defence. Yet we do expect to see great conceptions of divine truth gathered from every part of the wide field of revelation, and brought down upon the hearer's mind with force to overwhelm and crush, if not with skill to penetrate. But even such an expectation must be in a measure disappointed by an actual examination of the sermons. It must be remembered that the author was an Arian and a Pelagian; and then expectation will be duly modified, and the reader may proceed without the disgust of disappointment, and if he reads with judgment may read not only with interest but with profit.

Though Dr. Clarke is claimed by the Unitarians as their man, and justly; it is yet a fact that he stands at a very great remove from the latitudinarianism—not to say the Pyrrhonism of the modern school of Unitarians. His views of the nature and offices of Christ are such as remove him from their sympathies, quite as far as from ours. His notions of the divine government seem to reach a corresponding elevation. And though his system often assumes the negative aspect of the Unitarian faith, yet he shows no hesitancy in bringing for-

ward and urging a great variety of topics, which if I mistake not are very generally exploded in the preaching of our Rationalists.

It is as instructive as it is interesting to observe the errors of a great mind. To see how some individual prejudice extends its perverting influence through the intellect, distorting its apprehensions of what might otherwise have been plain;—to see how the excessive dread of one false and pernicious notion results in the opposite extreme of error;—to see how some distinction overlooked throws confusion and darkness into what is clear beyond the need of explanation; may well teach us the hard lesson of intellectual humility. Clarke had probably in his *a priori* argumentation on the existence and necessary attributes of God, formed a peculiar notion of the nature of the Divine Unity. Thus, while he cannot question that Christ is a "Divine person" 'by whom the government of the whole world of rational creatures is administered, he cannot acknowledge that Christ is one with the Father, or equal with Him, lest in so doing he should weaken his own demonstration of the necessary unity of God.

In his defence of Natural and Revealed religion he had his eye particularly on the fatalism and pantheism of Spinoza. Hence a horror of fatalism, which makes him labour strangely on the foreknowledge of God;—confessing that God foreknows the acts of voluntary agents, yet denying that these acts are a part of the divine plan, denying even that God foreknows them "by foreseeing a continued chain of causes," in short making out that the divine foreknowledge of such events, is a knowledge resting upon nothing—an infallible conjecture formed almost at random; and without vindicating the Divine foreknowledge by an argument which vindicates with equal conclusiveness the

divine predestination. Then again we find such passages as the following.

Infinite power, *cannot* be understood to include a possibility of doing such things as are morally *evil*, with regard to *others*. Such are whatever things are *unjust, unrighteous, cruel, contrary to promise*, and the like. A possibility of doing any of which things, is (as before) a mark, not of *power*, but of *impotency or weakness*. Hence the Scripture frequently uses such expressions as these; *God, which cannot lie*, Tit. 1. 2; *he cannot deny himself*, 2 Tim. ii. 13. And *Heb. vi. 13, 18. Because God could swear by no greater, he swore by himself,—confirming the immutability of his counsel by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation.* The ground indeed or reason of the impossibility of God's doing any of these things, is not the same as the impossibility of working contradictions. For *contradictions* are impossible *absolutely*, in the nature of the *things themselves*; but *doing evil* is impossible *relatively* only, with respect to the *nature* of a perfectly good being. But though the ground or reason of the impossibility is different, yet the *impossibility itself* is *in event* the same. For God can no more act in contradiction to the *moral perfections* of his own nature, than he can act in contradiction to the *absolute nature* of things: Nor is it any more possible, that a being of infinite *justice, goodness, and truth*, should do any thing *unjustly, unrighteously, or falsely*; than that a thing should be and not be at the same time. The *rectitude* of his *will*, is as unalterable, as the *necessity* of his *nature*: and 'tis as truly a contradiction, that the *will* of an infinitely good being, should *choose* to do any thing contrary to *right*; as that the *power* of an infinitely powerful being, should be *able* to do any thing inconsistent with *power*. For in like manner as 'tis *for this reason* manifest, that infinite power cannot extend to *natural* contradictions, *because they imply a destruction of that very power*, by which they must be supposed to be worked; so 'tis also *for the like reason* evident, that the same infinite power cannot extend to *moral* contradictions, be-

cause these imply a destruction of some other attributes, as necessarily belonging to the divine nature as power. Vol. I. pp. 217—219.

On reading this paragraph, the question arises, Why could not the writer think of the difference between natural and moral inability, and of the frequent co-existence of moral inability with physical power; and in the light of this distinction and this fact, why did not he perceive in what way *the carnal mind is not subject to the law of God*, NEITHER INDEED CAN BE, while yet the carnal mind is free in all its operations?

But these volumes are valuable for other and higher reasons than because they exhibit here and there the errors of a gigantic intellect. The sermons are indeed singularly unadapted to the character and wants of the preacher's parish; and are as far from being specimens of eloquence, as the sermons of some modern preachers are from being specimens of thought. But their inappropriateness in the circumstances in which they were preached, does not affect their present worth as printed discourses; and their wanting the charms of style is no great diminution of their value to the student who in this age of style remembers the old maxim, "*Sapere principium est et fons*." To the discriminating mind they afford an ample repository of rich thoughts and of suggestions fitted to awaken and direct the intellect.

As an interpreter of Scripture his merit is almost peculiar among the divines of his church. I doubt whether another can be found who exhibits so universal and familiar an acquaintance with the language and idioms of Scripture, or a more correct perception of the principles of exegesis. In the application of these principles he is, it is true, not always to be implicitly followed; and indeed who is? His prejudices and errors lead him sometimes to

evade or to pervert the meaning of the sacred writers; and such is the cast of his mind, the bent of his somewhat phlegmatic disposition, and perhaps the want of the "unction from the Holy One" in his own spirit is such, that he often fails to enter fully into their emotions. Yet with all these exceptions, I am at a loss to say what divine of the English church has excelled him on the whole in the interpretation of the sacred volume.

The following passage is from a sermon on the Eternity of God.

'Tis worthy of observation, as to the manner of our conceiving the eternity of God; that the scholastic writers have generally described it to be, not a *real* perpetual duration, but *one point* or *instant* comprehending eternity, and wherein all things are really co-existent at once. But unintelligible ways of speaking, have (I think) never done any service to religion. The true notion of the divine eternity, does not consist in making past things to be still present, and things future to be already come; [which is an express contradiction:] But it consists in *this*, and in *this* it infinitely transcends the manner of existence of all created beings, even of *those* which shall *continue forever*; that whereas *their* finite minds can by no means comprehend all that is past, or understand perfectly the things that are present, much less know, or have in their power, the things that are to come; but their thoughts and knowledge and power must of necessity have degrees and periods, and be successive and transient as the things themselves; the eternal, supreme cause, on the contrary, has such a perfect, independent, and unchangeable comprehension of all things; that in every point or instant of *his* eternal duration, all things past, present, and to come, must be, not indeed themselves present at once, (for that is a manifest contradiction;) but they must be as entirely known and represented to him in one single thought or view, and all things present and future be as absolutely under his power and direction; *as if* there was really no succession at all, and *as if* all things *had been*, (not that they really *are*,)

actually present at once. *A thousand years in thy sight, are but as yesterday, Ps. xc. 4. And 2 Pet. iii. 8, one day is with the Lord as a thousand years, and a thousand years as one day. Not, a thousand years are one day; but are to Him, as if they were only one day. Vol. I. p. 81, 82.*

A few paragraphs selected from a sermon on the Glory of God, will serve to exhibit the author's familiarity with the language of the Bible.

As to the true meaning of that phrase which we so often meet with in Scripture, *the glory of God*: 'tis to be observed that the

1st and original signification of it, is to denote to us the *essence*, the *person*, or the *majesty* of God; that is, *God himself*, who is the *fountain of glory*. Thus 2 Pet. i. 17. *There came to him, (to our Saviour at his baptism,) such a voice from the excellent glory: from the excellent glory, that is, from God, his Father; as 'tis literally expressed, in the very same verse. In this sense, the name of God, the Majesty on high, and some other such phrases, are also used in the like manner, to signify God himself. And, sitting on the right hand of power, Mat. xxvi. 64. is sitting at the right hand of God, who alone has properly all power.*

2dly, This phrase, *the glory of God*, signifies in the next place, the manifestation of God's perfections or attributes by the *external exercise* of them towards his *creatures*. God was essentially happy before any thing was created, in the enjoyment of his own unspeakable perfections: but the *manifestation* of the glory of those perfections, and the *communication* of good to others, could not be till the creation of things. Hence the prophet *Isaiah* represents God thus speaking, (ch. xliii. 7.) *I have created him for my glory, I have formed him, yea I have made him.* In allusion to which expression it may probably be supposed to be, that St. Paul says, 1 Cor. xi. 7. *that man is the image and glory of God.*

And because in *every one* of the divine perfections in particular, when manifested singly in their proper and respective acts, there is something distinctly worthy of adoration and praise

'tis therefore not unfrequent in Scripture to express any one of those perfections singly, by the title of the *glory of God*. Thus concerning the divine power, Ps. xix. 1. *The heavens declare the glory of God*, (that is, they show forth unto men the power of God in creating, and his wisdom in disposing things;) and the firmament sheweth his handy work. And Joh. xi. 4, 40. *This sickness of Lazarus, saith the Lord, is not unto death, but for the glory of God,—that thou shouldest see the glory of God,—and that the Son of God might be glorified thereby*: the meaning is; it was intended for a manifestation of God's power to raise the dead, and of his having communicated that power also to the Son of man. Vol. 2. pp. 7—9.

Again: Because mercy and goodness are represented in Scripture, as the attributes wherein God chiefly delights; according to that of St. James, ch. ii. 13. *Mercy rejoiceth against judgment*; or, as it is in the original, *mercy glorieth over judgment*: therefore this also is, in a particular and emphatical manner, called the *glory of God*. Rom. ix. 23. *That he might make known the riches of his glory, on the vessels of mercy*: and Ephes. iii. 16. *That he would grant you, according to the riches of his glory to be strengthened—by his spirit in the inner man.*

In pursuance of which same manner of speaking, grace or mercy is by the evangelist called likewise the *glory of Christ*; Joh. i. 14. *We beheld his glory, the glory as of the only begotten of the Father, full of grace, (that is, of mercy,) and truth.* And even of a man, Prov. xix. 11. *It is his glory, saith Solomon, to pass over a transgression.* And the thanks, which men are bound to return to God for his free goodness and compassion towards them, is expressed to be according to the praise of his glory. Eph. i. 14. *The redemption of the purchased possession, unto the praise of his glory.* In this particular sense is sometimes meant that general observation, that the end to which God directs all his actions, is his own glory; Rom. xi. 32, *God hath concluded all under sin, that he might have mercy upon all.*

Thus God's manifesting the several

attributes and perfections of his divine nature, in the external exercise of them towards his creatures; is frequently what the Scripture means by the glory of God.

3dly, From hence, on the other side, the return or acknowledgment, which creatures make again to God, for His manifestations of his goodness to them; is likewise in Scripture styled the glory of God, or their giving glory to Him. To give glory to God, is to promote his honour in the world; or to contribute what we can towards keeping up in all men's minds, a just sense of him, and regard towards him.

And this is done, particularly; by worshipping him, with constant and perpetually returning acts of solemn public devotion. Ps. xxix. 1. Give unto the Lord glory and strength; give unto the Lord the glory due unto his name; worship the Lord, in the beauty of holiness. Thus the saints in heaven, (Rev. iv. 11.) are represented as worshipping God, and saying, thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are, and were created. And the nations of the earth are directed accordingly, (ch. xix. 7.) Fear God and give glory to him, and worship him that made heaven and earth. Which worship because the heathen world gave to others instead of the true God, even to gods which did not make the heaven and the earth, as the prophet describes them; therefore St Paul thus charges them, Rom. i. 21. that when they knew God, yet they glorified him not as God.

Again: By thanks particularly returned for special mercies or benefits received by which we profess our sense of God's being the author of those benefits; is the honour of God promoted among men, or glory given unto him. Thus (Luke xvii. 18.) when of the ten lepers that were healed, one only, who was a Samaritan, was truly thankful for the mercy shown him; there are not found, says our Saviour, that returned to give glory to God, save this stranger.

Further: Glory is in like manner said to be given to God, by acknowledgment of his government and supreme dominion in the world: Phil. ii. 11. That every tongue should confess, that Jesus Christ is Lord, to the

glory of God the Father; that is, to the honour of God who exalted him, and who gave him a name which is above every name, by setting him at his own right hand in the heavenly places. Thus also Rev. xi. 13, when great judgments of God fell upon the idolatrous world, the remnant (says the text) were affrighted, and gave glory to the God of heaven; that is, they then acknowledged the true God to be indeed Supreme Governor of the world. For not acknowledging of which, but proudly assuming to himself the cause of his own grandeur and riches, king Belshazzar is thus reproved by Daniel, (ch. v. 22.) Thou, O Belshazzar, hast not humbled thine heart, but hast lifted up thyself against the Lord of heaven; and the God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified. And king Herod, when, being arrayed in royal apparel he sat upon his throne; immediately the angel of the Lord smote him, Acts xii. 23, because he gave not God the glory; that is, because forgetting his dependence upon God, he suffered the people to applaud him as being himself a God, and the author of his own greatness.

Upon the same ground, confession of past sins, with true humiliation, and a just sense of the unworthiness and ungratefulness of sin, is in Scripture styled giving glory to God: Josh. vii. 19, Joshua said to Achan, who had stolen some of the accursed things, and endeavoured to dissemble it; My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him: That is: acknowledge, that nothing can be concealed from His all-seeing eye; and that to Him there is no secret nor shadow of darkness, where the workers of iniquity may hide themselves.

Actual repentance, and forsaking of sin, by real amendment, is still in a higher degree giving glory to God, or promoting his honour. Rev. xvi. 9, Men blasphemed the name of God, who hath power over these plagues; and they repented not, to give him glory.

Habitual holiness, or a constant established practice of virtue, in the course of our lives, is yet further, in the highest degree we are capable, giving glory to the God of all righteousness and holiness, who is of purer eyes than to behold iniquity. 1 Cor. vi. 20, Glorify God, in your body, and in your

spirit: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. (Phil. i. 11.)

In a word, whatever tends to the true honour of religion, to the promoting and establishment of virtue and goodness among men; Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, these are the things which promote the glory of God. God is himself a being of infinite holiness and goodness; a perfectly just and righteous, as well as supreme governor of the universe: and the glory of such a governor, is the establishment of his moral kingdom, the universal establishment of the dominion and power of virtue, in the wills of all reasonable and intelligent creatures. His natural kingdom is by necessity; for the material world cannot but obey him: but his moral kingdom which is his greatest glory, is the dominion of righteousness and virtue. Hence the apostles, in their exhortations to the practice of any virtue whatsoever, frequently urge this argument that it will be to the glory of God, (Rom. xv. 5.) God grant you to be like-minded one towards another, that ye may with one mind glorify God, even the Father of our Lord Jesus Christ. And in the words of the text, whether ye eat or drink, or whatsoever ye do, do all to the glory of God. Do every thing, even the most common actions of life, in such a manner as may become the professors of the Gospel of Christ, and may promote the honour and interest of religion. The words are of the same import, with those in Col. iii. 17. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus; do every thing so as be-

comes the disciples of Christ, giving thanks to God, even the Father by Him; that God in all things may be glorified, through Jesus Christ, 1 Pet. iv. 11; or, as 'tis expressed, Tit. ii. 10; that ye may adorn the doctrine of God our Saviour in all things. To adorn the doctrine of God is, by your practice to cause it to appear lovely and beneficial to mankind; to show how glorious 'tis in its effects, and how worthy to be embraced, and practised by all men. This is what the Scripture elsewhere calls, glorifying the word of the Lord, Acts xiii. 48; glorifying it, and causing it to have its free course; so St. Paul explains it, 2 Th. iii. 1. 'Tis promoting the interest of religion and virtue, and the general salvation of men; 'tis spreading the knowledge of God, and bringing men over to the obedience of his commands, in order to their becoming capable of being partakers of his happiness. Vol. II. pp. 10—18.

In connexion with these specimens of his preaching, one fact mentioned by Bishop Hoadley seems very curious. "His preaching at first was without notes; and so continued till he was *rector* of St. James's: a method in which he was peculiarly happy; not by trusting to his memory entirely, and speaking a sermon composed before, in which some have excelled; not by heating himself gradually into any sort of passion, to which *others* have owed all their fluency of language; but by a certain strength and coolness of head, which could not easily be surprised or deceived; and a certain faculty of expression, which was hardly ever at a loss for plain and proper words."

REVIEWS.

Six Sermons on the Nature, Occasions, Signs, &c. of Intemperance.

By LYMAN BEECHER, D. D.

Discourses on Intemperance; By
JOHN G. PALFREY, A. M.

Address before the Massachusetts Society for the Suppression of Intemperance; By CHARLES SPRAGUE.

(Continued from page 604.)

To portray the miseries of intemperance to the drunkard and his family, to collect its statistics, and show its alarming prevalence, and its fearful bearing on the welfare of the community, is a comparatively easy task. But to point out the remedy is a more difficult matter. The great question is, What can be done to remove the evil? At what point of resistance can we rally the friends of reform generally, and rear an effectual barrier against the common enemy? This is a problem which has tasked the wisdom of the wise and good, and called forth their efforts heretofore without success.

Our authors have all felt it incumbent on them not to leave the subject without attempting to solve this inquiry. They all trace the evil to the same source, and take a common ground as to the point where reform must be commenced. They find the secret of its prevalence in the customs of society. It is the common and unproved use of spirits among the *temperate* that furnishes recruits for the great army of drunkards. It is through this space of twilight that all that miserable company have passed into darkness. A man is neither born a drunkard nor becomes one suddenly. He begins with moderation or he would never end in excess. In every instance of confirmed intemperance, the subject of it did but make such a use of liquor as was

sanctioned and even almost enforced by the usages of society. It was the usages of society that led his feet to ruin. "Is it not so?" says Mr. Palfrey:

Those who are from time to time breaking from the ranks, and going over into the class of intemperate persons, are we not sure that it was in each of them the less indulgence which challenged no blame, that led to the greater, which is infamous and destructive? Going further back, can we entertain the smallest doubt, that it was the unchallenged customs of society, that brought them first within the sphere of that influence, which is about to be thus consummated? p. 57, 58.

Why did the boon companion make merry with his friends with liquor; why not with exhilarating gas, which would have made them happier while under its effects, and left them happier when its effects subsided? Why did he who felt the smart of a wounded spirit, and he who was harrassed by vacuity of mind, not have recourse to the poppy's juices? They are a better sedative, are more conveniently administered, and lap the sick soul in a more glorious elysium of the fancy. This is a Turk's medicine for 'a mind diseased.' Why is it not a Christian's?

There is but one answer. It is because the gas was out of the way, a thing almost unknown, hidden in the chemist's laboratory, and the opium was out of the way, among the apothecary's secret stores; neither of them substances familiar to the habits of society, and included in the economy of daily life. The ardent spirit was in the way, and not to be sought beyond where friends meet, and families dwell, and individuals for their various purposes resort, and the crowds of business and pleasure 'most do congregate.'

All comes to the same point; it is, that ardent spirits are so often used to excess, because they are in general use among us, meeting us at every turn, and because with or without what in the individual case we call cause, it is to excess in frequent instances, that,

when generally used at all, they tend with a powerful urgency. Every where men meet with them, and, meeting with them, men are constitutionally liable to become their prey. This is not necessary, and many in fact escape. Numbers who use them, it is needless to say, are men without a blot. But what do we thence infer? We might master a lion who should waylay us; but a country infested with lions, would not therefore cease to be dangerous to live in. pp. 59, 60.

"It is hard," says the author just quoted, "to account for the origin of the different habits of different nations." It is the custom of the Turks to regale themselves with opium: ours is the equally needless and more pernicious one, to drink inebriating liquors. It is astonishing to reflect how extensively this custom has inwoven itself into the whole texture of society, in our own nation and in that from which we are descended—making itself essential to all our social and our hospitable intercourse, to our labor and our rest, our sorrow and our mirth, our sickness and our health. On all occasions, and among all classes, drinking is the prevalent custom.

There is something fundamentally wrong in this habit of our nation, and there is a dreadful state of deception, or of apathy, in the public mind respecting it. The habit must be changed, or our ruin is inevitable and immeasurable. The custom must be done away—and every sober citizen, who really wishes for a reform, must lend his own efforts and example to the accomplishment of such an end. "Let me then press you," says Mr. Sprague, "to the enforcement of the only remedy for this destroying sin."

If we would really banish intemperance, we must close the hundred secret avenues through which it winds its way. We must turn our eyes from the pleasant shapes it assumes in its infan-

cy, if we would not look upon it in all its full-grown bloatedness. We must, in a word, give up drinking as a necessary fashion, if we would get rid of drunkenness as a necessary vice. This, too, unlike some good deeds, must be done before men—in the sight of our families, our friends, and the world.—Our children, who seldom think that can be wrong which their parents indulge in, must no longer behold the *strange fire* an every day household sacrifice. Our neighbours, who are anxious to interchange with us the courtesies of hospitality, must from us learn moral boldness enough to thrust the insinuating foe from their tables and firesides. Wherever our influence can be felt, it must be judiciously exerted. It must reach the young—who enter upon life with a blind deference for their seniors, and imbibe their habits long before they are able to weigh the tendency of them. It must descend to the poor—who are ever ready to copy the manners and practices of those above them. It must spread round to the crowds of imitators, whose most anxious care is, to live *like other people*—and who deem it a very important study to find out what is customary, without ever troubling themselves to ask whether it be right. In this way, in this way alone, can the good work commence—and if then there be any thing left for the law, let those who sit in the seats of authority look to it. They will not fear to follow where we dare to lead. *Sprague*, pp. 26, 27.

Mr. Palfrey suggests several things as partial remedies, from which he anticipates some aid to the work of reformation. Among these he mentions *substitutes* for ardent spirits, such as wines, coffee, and other substances, which may refresh without inebriating. Something, he supposes, may be accomplished by means of *savings banks*, justly remarking that "a person who has little money at a time, is tempted to part with it for an idle indulgence, because he knows of no way to dispose of a small sum to advantage; and to inform him of such a way is to save much more than his money to him."

"Again," says Mr. P., "there is a great want of *innocent public amusements* among us. We are told of a certain king, that he offered a prize for a new diversion. We should do well to follow his example, stipulating for one which should be harmless and accessible to the whole people."

A dangerous remedy, we should think, unless the evil it were designed to cure, should first be taken out of the way,—for all the popular holidays we already have are among the chief promoters of intemperance. The example of other nations, adduced by Mr. P., are nothing in the present case, since, as drinking is not the vice of those nations, a popular festivity is untended with those temptations which are sure to come with every similar occasion in our country.

But Mr. P. seems to have but little confidence in these remedies, as promising a radical cure of the evil. We have less. He speaks more to our mind in the following passage.

To secure ardent spirits, in fine, from intemperate use, the method seems to me no other than to drive them absolutely from common use; and, therefore, without undertaking to say what is every one's duty, I am sure that every one will be in the way of doing great good, who will resolve not to keep, never to offer, and never to accept them, except when professionally prescribed, thus causing his 'moderation to be known unto all men,' and by his conduct calling their attention to the subject. pp. 104, 105.

With Dr. Beecher, "retrenchments and substitutes are idle," and the "prudent use" of spirits is the deceptive road to ruin.

I know that much is said about the prudent use of ardent spirits; but we might as well speak of the prudent use of the plague—of fire handed prudently around among powder—of poison taken prudently every day—of vipers and serpents introduced prudently into our dwellings, to glide about as a matter

of courtesy to visitors, and of amusement to our children.

First or last, in spite of your prudence, the contagion will take—the fatal spark will fall upon the train—the deleterious poison will tell upon the system—and the fangs of the serpent will inflict death. There is no prudent use of ardent spirits, but when it is used as a medicine. All who receive it into the system are not destroyed by it. But if any vegetable were poisonous to as many, as the use of ardent spirits proves destructive, it would be banished from the table; it would not be prudent to use it at all. If in attempting to cross a river upon an elastic beam—as many should fall in and be drowned, as attempt to use ardent spirits *prudently* and fail, the attempt to cross in that way would be abandoned—there would be no prudent use of that mode of crossing. The effect of attempting to use ardent spirits prudently, is destructive to such multitudes, as precludes the possibility of prudence in the use of it. When we consider the deceitful nature of this sin, and its irresistible power when it has obtained an ascendancy—no man can use it prudently—or without mocking God can pray while he uses it, "lead us not into temptation." There is no necessity for using it at all, and it is presumptuous to do so.—*Beecher*. pp. 38, 39.

It is not enough therefore to erect the flag ahead, to mark the spot where the drunkard dies. It must be planted at the entrance of his course, proclaiming in waving capitals—THIS IS THE WAY TO DEATH!! Over the whole territory of "prudent use," it must wave and warn. For if we cannot stop men in the beginning, we cannot separate between that and the end. He who lets ardent spirits alone, before it is meddled with, is safe, and he only. It should be in every family a contraband article, or if it is admitted, it should be allowed for medical purposes only. It should be labelled as we label laudanum—and TOUCH NOT, TASTE NOT, HANDLE NOT, should meet the eye on every vessel which contains it. *Ib.* pp. 39, 40.

In respect to the remedy of intemperance, Dr. B.'s main position is the following.

"It is the banishment of ardent spirits from the list of lawful articles of commerce, by a correct and efficient public sentiment; such as has turned slavery out of half our land, and will yet expel it from the world."

This is the point to which he endeavors to bring the public mind, and which he fortifies by an argument that cannot fail to come with weight to the conscience of both vender and consumer. We would gladly quote the argument at length, but must limit ourselves to some detached passages. We shall, however, quote the more freely, because nothing we could say would be more forcible than the language of these extracts, and because we are anxious to induce, if possible, every one of our readers to possess the volume. It is a book which every good man should own, and, having read it in his own family, should lend it to his neighbors. Indeed, if we shall be instrumental in promoting the extensive circulation of these excellent sermons, we shall deem it one of the principal ends we could have proposed to ourselves, in our attention to this subject.

"That the traffic in ardent spirits is wrong, and should be abandoned as a great national evil," is evident to Dr. B. from various considerations. Whether these considerations will be equally conclusive to other minds, his readers must judge.

"It employs a multitude of men, and a vast amount of capital, to no useful purpose."

Where is the good produced by the traffic in ardent spirits, to balance the enormous evils inseparable from the trade? What drop of good does it pour into the ocean of misery which it creates? And is all this expense of capital, and time, and effort, to be sustained for nothing? Look at the mighty system of useless operations—the fleet of vessels running to and fro—the sooty buildings throughout the land, darkening the heavens with their steam and smoke—the innumerable

company of boats, and wagons, and horses, and men—a more numerous cavalry than ever shook the blood stained plains of Europe—a larger convoy than ever bore on the waves the baggage of an army—and more men than were ever devoted at once to the work of desolation and blood. All these begin, continue, and end their days in the production, and distribution of a liquid, the entire consumption of which is useless. Should all the capital thus employed, and all the gains acquired be melted into one mass and thrown it into the sea, nothing would be subtracted from national wealth or enjoyment. Had all the men and animals slept the whole time, no vacancy of good had been occasioned.—*Beecher*, pp. 67, 68.

"The amount of suffering and mortality inseparable from the commerce in ardent spirits," is another consideration which, in the view of our author, "renders it an unlawful article of trade."

The wickedness is proverbial of those who in ancient days caused their children to pass through the fire unto Moloch. But how many thousands of children are there in our land who endure daily privations and sufferings, which render life a burden, and would have made the momentary pang of infant sacrifice a blessing? Theirs is a lingering, living death. There never was a Moloch to whom were immolated yearly as many children as are immolated, or kept in a state of constant suffering in this land of nominal Christianity. We have no drums and gongs to drown their cries, neither do we make convocations, and bring them all out for one mighty burning. The fires which consume them, are slow fires, and they blaze balefully in every part of our land; throughout which the cries of injured children, and orphans go up to heaven. Could all these woes, the product of intemperance, be brought out into one place, and the monster who inflicts the sufferings be seen personified, the nation would be furious with indignation. Humanity, conscience, religion, all would conspire, to stop a work of such malignity.

We are appalled, and shocked, at

the accounts from the east, of widows burnt upon the funeral piles of their departed husbands. But what if those devotees of superstition, the Brahmins, had discovered a mode of prolonging the lives of the victims for years amid the flames, and by these protracted burnings were accustomed to torture life away? We might almost rouse up a crusade to cross the deep, to stop by force such inhumanity. But alas! we should leave behind us on our own shores, more wives in the fire, than we should find of widows thus sacrificed in all the east; a fire too, which, besides its action upon the body, tortures the soul by lost affections, and ruined hopes, and prospective wretchedness. pp. 70, 71.

We execrate the cruelties of the slave trade—the husband torn from the bosom of his wife—the son from his father—brothers and sisters separated forever—whole families in a moment ruined! But are there no similar enormities to be witnessed in the United States? None indeed perpetrated by the bayonet—but many, very many, perpetrated by intemperance.

Every year thousands of families are robbed of fathers, brothers, husbands, friends. Every year widows and orphans are multiplied, and grey hairs are brought with sorrow to the grave—no disease makes such inroads upon families, blasts so many hopes, destroys so many lives, and causes so many mourners to go about the streets, because man goeth to his long home.

We have heard of the horrors of the middle passage—the transportation of slaves—the chains—the darkness—the stench—the mortality and living madness of woe—and it is dreadful. But bring together the victims of intemperance, and crowd them into one vast lazaret-house, and sights of woe quite as appalling would meet your eyes.

Yes in this nation there is a middle passage of slavery, and darkness, and chains, and disease, and death. But it is a middle passage, not from Africa to America, but from time to eternity, and not of slaves whom death will release from suffering, but of those whose sufferings at death do but just begin. Could all the sighs of these captives be wafted on one breeze, it would be loud as thunder. Could all their tears be assembled, they would be like the sea. pp. 71, 72.

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This dreadful work is going on, and yet the nation sleeps. Say not that all these evils result from the abuse of ardent spirits; for as human nature is constituted, the abuse is as certain as any of the laws of nature. The commerce, therefore, in ardent spirits, which produces no good, and produces a certain and an immense amount of evil, must be regarded as an unlawful commerce, and ought, upon every principle of humanity, and patriotism, and conscience, and religion, to be abandoned and proscribed. p. 73.

A third consideration adduced to show the unlawfulness of the commerce is, that

“It seems to be a manifest violation of the command, *Thou shalt love thy neighbour as thyself*; and of various other evangelical precepts.”

No man can act in the spirit of impartial love to his neighbour, who for his own personal emolument, inflicts on him great and irreparable evil, for love worketh no ill to his neighbor. Love will not burn a neighbour's house, or poison his food, or blast his reputation, or destroy his soul. But the commerce in ardent spirits does all this inevitably and often. Property, reputation, health, life, and salvation fall before it. pp. 75, 76.

It is scarcely a palliation of this evil that no man is destroyed maliciously—or with any direct intent to kill—for the certainty of evil is as great as if waters were poisoned which some persons would surely drink, or as if a man should fire in the dark upon masses of human beings where it must be certain that death would be the consequence to some. p. 76.

The consideration, that those, to whose injury we are accessory by the sale of ardent spirits, are destroyed also by the perversion of their own free agency—and that the evil is silent, and slow-paced in its march—doubtless subtracts in no small degree, from the keen sense of accountability and crime, which would attend the administration of arsenic, or the taking of life by the pistol, or the dagger—as does also the consideration that although we may withhold the cup, yet,

from some other source the deleterious potion will be obtained.

But all this alters not the case. He who deliberately assists his neighbour to destroy his life, is not guiltless because his neighbour is a free agent and is also guilty—and he is accessory to the crime, though twenty other persons might have been ready to commit the same sin if he had not done it. pp. 79, 80.

The ungodliness in time, and the everlasting ruin in eternity, inseparable from the commerce in ardent spirits, proscribe it as an unlawful article of traffic.

Who can estimate the hatred of God, of his word and worship, and of his people, which it occasions; or number the oaths and blasphemies it causes to be uttered—or the violations of the Sabbath—the impurities and indecencies—violence and wrong-doing—which it originates? How many thousands does it detain every Sabbath-day from the house of God—cutting them off from the means of grace and hardening them against their efficacy? How broad is the road which intemperance alone opens to hell, and how thronged with travellers! p. 80.

Oh! were the sky over our heads one great whispering gallery, bringing down upon us all the lamentation and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us from beneath, the wailings of the damned, whom the commerce in ardent spirits had sent thither;—these tremendous realities assailing our sense, would invigorate our conscience, and give decision to our purpose of reformation. But these evils are as real, as if the stone did cry out of the wall, and the beam answered it—as real, as if day and night, wailings were heard in every part of the dwelling—and blood and skeletons were seen upon every wall—as real, as if the ghostly forms of departed victims, flitted about the ship as she passed o'er the billows, and showed themselves nightly about stores and distilleries, and with unearthly voices screamed in our ears their loud lament. They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land—and the

firm earth should open a passage for the wailings of despair, to come up from beneath. pp. 82, 83.

In this position the author has taken high ground, and will be met by much opposing interest, if not with valid argument. That great evils flow from the sale of ardent spirits we have a most unhappy amount of evidence. That these evils are inseparable from the traffic, and will exist as long as the traffic itself exists, is almost equally obvious. But how large a share of the blame the public sentiment may eventually be brought to lay at the door of the dealer, or in what proportion justice herself may weigh out the guilt to the various parties concerned in the case—the distiller, and the vender, and the temperate and intemperate abusers, of ardent spirits, it is a difficult matter to settle.

It is not our design to discuss particular measures. We cannot approve of all the measures, or all the doctrine of which we have heard from some places abroad. There is now a healthful excitement which is spreading itself through the community, to a degree we believe unprecedented, and which we trust will gradually work a full conviction in the public mind respecting this great evil, and prepare the way for a general co-operation in its removal; and we should deprecate any proceedings which should contribute to prevent such an issue. Proscription, and censure, and enthusiastic measures which outstrip the public feeling, and lose sight of long established prejudices and hereditary habits of thinking, cannot subserve the cause.

There is one general aim in which the friends of temperance, we trust, are prepared to unite—the doing away of drinking as a custom. A more definite union is not, perhaps, at present to be expected. Men may differ in their views of subordinate means, though they may labor

faithfully for the main result, according to their own convictions. One may think it inexpedient to sign a written paper, though he will resolve on total abstinence ; another may deem it needless to submit himself to a physician, though he will banish ardent spirits from his family ; another may refuse to label his decanters, though he will remove them from his sight and abjure their contents. But in respect to the great end in view we trust there is but one sentiment among the friends of reform—one common and irrevocable resolve, that ardent spirits must be banished from common use in society.

For the attainment of this end, all the channels of information, and all the sources of influence in our land, need to be put in requisition.

The ministers of the gospel must make this a more frequent topic of their public instructions. Probably there are few of them, who do not touch on it occasionally, and perhaps declaim vehemently against the folly, guilt, and mischiefs of intemperance. But if a reformation is to be effected, they must take wider views, and show the dangers attending the *common* and *temperate* use of spirits. They must expose the causes of the prevalence of this evil, and exhibit its fearful extent and the jeopardy in which it places our social, civil, and religious privileges. They must pursue the subject perseveringly, give line upon line, and precept upon precept, and make “the pulpit, in the sober use of its legitimate powers, the great defence, support, and ornament of virtue’s cause.”

The officers of our colleges may be important auxiliaries in this great work. Let them make the evils of intemperance, and the dangerous path that leads to it—the *occasional* and *convivial* use of spirits—a subject of remark on every proper occasion ; and let all the intelligent love of country, and the future in-

fluence of our young men at these institutions, be enlisted on the side of temperance and sobriety.

Our judges, on the bench, have a peculiar opportunity for illustrating the nature, effects, and dangers of intemperance. A vast proportion of all the trials for crimes, which come before them, have their origin in this sin. Their weight of character, and their station, give them vast influence ; and their independence enables them to exercise it without danger. Were all our judges to follow the examples of Sir Matthew Hale and Judge Rush, they would be among the most effective promoters of temperance. We would most earnestly appeal to them, in this pressing exigency, to send down from their elevation a healing influence.

Our physicians can give most effectual help to the work of reformation. To their profession it pertains to explain scientifically the effects of ardent spirits upon the animal functions, and upon the mind as connected with them. From their skill, and their office as the guardians of our health, their opinions will have great weight, not only with the enlightened, but with the ignorant also. The tract of Dr. Rush has probably had more influence to repress intemperance, than any other publication in this country. It is a subject of devout gratitude to God, that so many of the Faculty have expressed their opinion, and lent their influence to arrest the progress of intemperance. We earnestly entreat them to pursue the course which they have commenced, and interpose their skill to purge away this miasma, to cleanse this fountain of evils.

Public addresses, well written tracts, and newspapers, are important auxiliaries in this good cause. They diffuse information, and keep up attention and inquiry. They throw light upon this scene of darkness, and keep it visible.

The American Society for the promotion of Temperance will be a great agent in the work of reformation. We hail the existence of such an association as a great blessing to our country. We trust it will receive the patronage of all good men, and that it will not be suffered to want the means of doing all that may be done, to awaken the public mind, and change the national habit.

We most seriously recommend to all heads of families, to instruct those under their care in the deceitfulness of this sin, and their danger of falling into it. Could all heads of families be made to understand this subject, and faithfully to use their exertions, we should have great hope that the rising generation might be preserved from contamination. The common use of ardent spirits in the family is one great cause of its prevalence abroad. Many respectable and many pious heads of families have not been sensible of the ease with which artificial appetites are acquired, and pernicious habits formed; their children have been almost nursed upon ardent spirits in their infancy, have been encouraged to drink in their childhood, and have had free access to the decanter in their youth. They have used spirits freely to cure slight indispositions, to prevent sickness, to relieve fatigue, and to promote cheerfulness. Thus the future ruin of many a child has been laid in his minority. If the heads of families would exclude the common use of spirits in their houses, would watch over their households and warn them of their danger, they might be kept uncontaminated till they arrive at manhood; and be fortified against the temptations to which they would be exposed in riper years.

Sabbath school instruction may be employed as a powerful auxiliary for the prevention of intemperance. The superintendents and

teachers may in this respect, remedy in some degree, the defects of parental instruction and care; and may strengthen the hands of faithful parents. It is their unquestionable duty to warn the children under their care, against the temptations and dangers to which they are or may be exposed. By repeated instruction and admonition they may do much to fortify them against the temptations to this vice. If sabbath schools had no other influence than this, they would deserve the patronage of every Christian and patriot, and every friend to our social institutions should use his exertions to bring all our children and youth under the influence of sabbath school instruction, were it but for this purpose alone.

The churches of our Lord Jesus Christ are loudly called upon to bear a conspicuous part in the work of reformation. They are bound, by the most sacred obligations, to bear testimony against every sin, and to be ready for every good work. As a city set on a hill their example is conspicuous. Their own experience may teach them the necessity of peculiar watchfulness in respect to the sin of intemperance. For as far as our knowledge extends, this sin is the cause of more cases of discipline, and more disturbance in the churches, than all other crimes together; and still these churches retain not a few members, who, by their too free use of spirits, cloud the light of their example, and prevent their own edification. Let the churches, wherever it is necessary, purge out this old leaven, and be more faithful in their watch and brotherly admonition. Though we do not believe that Christ has given them power to institute new laws, or to make new terms of communion, yet they may faithfully execute the laws of Christ's house. They may pass resolutions and recommendations which may have a salutary influ-

ence upon their own members, and extend to all around them.

Christians in their individual capacity, if they will take up the cross and deal faithfully with their fellow-men, may do much by affectionate and prudent admonition, and by their own example. Let them not be backward in this great duty.

The sources of temptation, which are most extensive and dangerous in their influence, and which are in our view most difficult to manage, are social drinking in its various forms, and the use of ardent spirits as a stimulant to labor. Dry up these fountains and you cut off one half, if not a greater proportion of the streams, which communicate the poison and desolate our land.

To take a glass with our friends is considered an expression of social, generous feeling; to refuse to comply with the fashion, requires more resolution than many men possess. Especially is this temptation too powerful with the young and inconsiderate. They yield to the omnipotence of custom.—To offer spirits to guests is regarded as an expression of hospitality, and few are willing to hazard their reputation for this virtue, by resistance to the custom. This custom *must* be changed, or intemperance will be perpetuated and increased. It is possible to check, if not to change it. Let those who are impressed with the evil of it, refuse to partake of the social glass, and neither give nor receive ardent spirits as a token of hospitality: we believe their numbers and respectability are such, that they will break the charm which now holds many in bondage, and that it will soon be considered reputable not only not to partake of this social cheer or to furnish it for others, but that to offer it will be regarded as disrespectful and ungentle.

If our most respectable young men can be persuaded to discountenance the introduction of ardent

spirits at their meetings for social intercourse and on public occasions, it would have a happy influence; others would imitate the example and break up this ruinous custom.

We do not despair of such a result in respect to social drinking; we believe the steps to it are already commenced. But how shall the laboring classes be persuaded to relinquish ardent spirits? The prejudice is deep rooted in their minds, that they are useful, and habit has made them almost as necessary as their food. Many of them feel that to refuse them the customary stimulus, is an act of unkindness; is depriving them of the chief solace of their toil.

We have no wish that they should deny themselves, or should be denied proper alleviation of their fatigues; but we do not despair of producing conviction in their minds, that the use of ardent spirits is ultimately not only no relief to their labor, but is injurious to their health, and dangerous to their morals.

It is contradicting the analogy of God's providence, to suppose that the necessary supports of that labor which he has imposed upon us, is to be sought in the refinements of art; that the grain which he has given us, must pass through the process of distillation to minister to our strength. But we have better evidence than mere analogy. Men of the best medical skill have decided, and their decision has never been disproved, that "there is not a particle of nourishment in ardent spirits." Their principal effect is to produce a temporary excitement, which is followed by indirect debility. Under this excitement, the powers of the body are capable of extraordinary effort, but on the reflux of the tide they sink further below the ordinary level, than they have been raised above it, and are left in a state of exhaustion which ardent spirits have no power to replenish: so that the labor perform-

ed by the excitement of ardent spirits, is only borrowing strength, which must be repaid with interest. It is a great waste of the bodily energies. To use a common phrase, "It is living too fast."

A multitude of unexceptionable experiments prove, that ardent spirits, as an auxiliary to labor, are worse than useless. Our forefathers, who subdued the wilderness and prepared for us these pleasant seats, were a hardy race of men, who endured labor and fatigue, from which the present generation of their descendants would shrink. But they were not aided by the stimulus of ardent spirits. In our own time there are manufacturing establishments, and extensive agricultural operations, and naval operations, carried on with better effect and more ease and quietness, without ardent spirits, than others are with them. There are individuals among us, who endure much labor and hardship without this foreign aid, and are marked for their health and vigor.

In the face of such evidence it is vain to pretend that spirits are necessary or useful to the laborer. The means of conviction are at hand, and let them be faithfully employed, without the fear of incurring the charge of parsimony or cruelty.

When all these various influences, which we have mentioned, shall have been faithfully exerted, the way will be prepared for the aid of legislation. The law cannot be powerless, that is called into being by "an efficient public sentiment."

But there will be a large class of persons who will stand aloof, and make objections. From interest, or incredulity, or apathy, they will assure themselves and others that nothing can be effected, and that reform is hopeless. For these we have an answer in the words of our authors.

They who are unwilling to do any thing, will tell him [the friend of reform] that nothing can be done. They who fold up their arms in contented apathy, because the viper has not crawled into *their* bowers, will assure him that nothing need be done. They who deem that the sum of human duty is merely to provide for one's own household, and respect the laws of the land, will try to convince him that nothing ought to be done. But let not all this shake the lover of temperance from his purpose—there is much that should be done, and if he will persevere, at length much may be done.—*Sprague*, p. 28.

But it will be said,—what can be done?—and ten thousand voices will reply,—"nothing—Oh nothing—men always have drunk to excess, and they always will; there is so much capital embarked in the business of importation and distillation—and so much supposed gain in vending ardent spirits—and such an insatiable demand for them—and such ability to pay for them by highminded, wilful, independent freemen—that nothing can be done."

Then farewell! a long farewell to all our greatness! The present abuse of ardent spirits, has grown out of what was the prudent use of it, less than one hundred years ago; then there was very little intemperance in the land—most men who drank at all, drank temperately. But if the prudent use of ardent spirits one hundred years ago, has produced such results as now exist, what will the present intemperate use accomplish in a century to come? Let no man turn off his eye from this subject, or refuse to reason, and infer—there is a moral certainty of a wide extended ruin, without reformation. The seasons are not more sure to roll, the sun to shine, or the rivers to flow—than the present enormous consumption of ardent spirits is sure to produce the most deadly consequences to the nation. They will be consumed in a compound ratio—and there is a physical certainty of the dreadful consequences. Have you taken the dimensions of the evil, its manifold and magnifying miseries, its sure-paced and tremendous ruin? And shall it come unresisted by prayer, and without a finger lifted to stay the desolation?—*Beecher*, pp. 83, 84.

Nothing can be done! Why can nothing be done? Because the intemperate will not stop drinking, shall the temperate keep on and become drunkards? Because the intemperate cannot be reasoned with, shall the temperate become madmen? And because force will not avail with men of independence and property, does it follow that reason, and conscience, and the fear of the Lord will have no influence?

And because the public mind is now unenlightened, and unawakened, and unconcentrated, does it follow that it cannot be enlightened, and aroused, and concentrated in one simultaneous and successful effort? Reformations as much resisted by popular feeling, and impeded by ignorance, interest, and depraved obstinacy have been accomplished, through the medium of a rectified public opinion,—and no nation ever possessed the opportunities and the means that we possess, of correctly forming the public opinion—nor was a nation ever called upon to attempt it by motives of such imperious necessity. Our all is at stake—we shall perish if we do not effect it. There is nothing that ought to be done, which a free people cannot do.—*Ib.* p. 85.

The Pastor's Sketch Book; or, Authentic Narratives of Real Characters. Edited by GEORGE REDFORD, A. M. New-York: John P. Haven. pp. 219, 18mo.

WE are glad that this small volume, which has been favorably received in England, is republished in this country. It consists of brief sketches communicated by clergymen, of characters and circumstances which have fallen under their notice in the course of their ministry. The character of the volume may be understood by a few of the subjects of its narratives,—which are such as these; *The Rescued Suicide; The Missionary Printer; Last Scenes of the Life of a Fashionable Female, &c.* One of the narratives, which is short, we will give in an abridged form. It is

entitled “*The Lord's Supper at Death,*” and relates to a practice which is common in England, and not uncommon in our country.

Some years ago I was requested to visit a man, who was supposed to be dying. The person who called on me said, that his friends wished the sacrament to be administered to him, and, as the minister of the parish was unwell, they hoped I would do it. I stated, in general terms, that I never administered the sacrament in such circumstances, but that I should willingly call upon the sick person, and converse with him on religious subjects.

I speedily fulfilled my promise, and, on entering the room where the sick man was confined, I found him under very severe suffering. I instantly recognized him as an individual who had once or twice attended my preaching, in a school-room in the outskirts of the town in which I labour. In that room I had been accustomed to preach for some time, and on those occasions several persons attended, who had not for many years been in any place of worship. This individual had not heard a sermon for twenty years, till he heard me in the school-room, though he was not many yards distant from the parish church. I learnt, after one of the services, something of his previous history; and it presented an awful instance of the progress and the reward of vice. He had been once in respectable circumstances, had received a good education, and was considered by his neighbours a superior man. It appeared however, that he had prostituted his talents, by caviling against religion, and trying to undermine the good principles of those around him. He became the leader of a village club, where intemperance formed a principal feature in their nightly proceedings. He soon became a drunkard and a profligate. At last he forsook his wife and children, abandoned the sober and quiet enjoyments of home, and lived with another woman. After continuing in this dreadful state for many years, his wretched associate in sin died, and he was left alone, a forsaken, guilty, and unhappy creature. To add to his misery, and remind him of the wages of sin, he was

seized with palsy, which totally unfitted him for labour, and considerably affected his power of speech.

In this deplorable situation, without a friend to comfort him, or an instructor to admonish him, he lived in the house of a stranger, in an apartment any thing but comfortable. His relations offered their personal assistance, but he refused it; yet he was constrained to accept for his support what the kindness of those offered whom he had most injured; for it was by a small weekly allowance from his *wife and sons* that he was now kept from the extremes of want and wretchedness. He was seized a second time with palsy, and was now considered in extreme danger. His wife and sons were sent for. They instantly came to attend him; and it was at their earnest and affectionate desire that I had been sent for. When I looked upon the pallid and partially distorted countenance of the old man, and remembered his history, I hardly knew how to act. I was afraid to address him in words of harshness, which his long continuance in vice seemed to demand, and at the same time I dreaded to speak comfortably, unless I should see some signs of penitence. I had visited so many who deceived themselves with the idea that there was some kind of efficacy or magical charm in the prayers of a minister, and therefore wished a parson to pray with them before they died, that I was generally uneasy when called upon to visit individuals in such circumstances.

The solemn responsibility connected with such visits, made me feel most sensibly the need of divine help. In the case before me there was but one path open; and, with prayer to God that I might be enabled to speak to the sick man words of profit, I tried to engage him in conversation. I endeavoured to ascertain his views respecting himself. He acknowledged that he was a sinner. I wished, however, to bring the subject nearer home, and to see if he knew what it was to *feel* himself a sinner against God, and if he was conscious of his individual guilt, as a flagrant violator of the divine law. His articulation was, however, so very indistinct, that I could get but few answers from him. I saw it fatigued and pained him to make an

effort to speak; I therefore desisted for a short time from asking him questions.

As he appeared quite sensible, I read to him some of the descriptions given of sin in the sacred volume, and explained, as well as I could, its nature and awful consequences. I then proceeded to read some passages which speak of the love of God to a guilty world. I told him of the efficacy of the atoning sacrifice of Christ, and of his willingness to receive all who came to him, seeking salvation; and that, though he had been a great sinner, he was not excluded from the hope of the Gospel, if he did not exclude himself. The blood of Christ could cleanse his guilt away. What God required was faith in his Son, and penitence on account of his many transgressions. I found it necessary to desist from speaking, as his attention could not be kept up for more than a few minutes at a time. One effect of his disorder was stupor. His wife and two sons being present, I entered into conversation with the elder of the two sons, who was an intelligent looking man. He stated his desire that his father should receive the sacrament. I endeavoured to ascertain his reason for this desire: the only reason that he assigned was, that it was customary. His father had not even desired it; but it was his wish, and that of his mother, that this ceremony should be gone through. I asked him if he thought the happiness of his father could be endangered by his not partaking of the sacrament before his death. He said he could not tell, but he thought his mind would be more easy, if his father received it. I then inquired if he was aware of the nature of the ordinance, and the design of its institution. He was unable to tell me. He confessed that he had never thought on the subject, but he was willing to hear my sentiments. Finding him so unacquainted with the design of the Lord's Supper, and, at the same time, so willing to listen to me, I considered it my duty to explain the subject as simply and briefly as I could; and state my reasons for refusing to administer this ordinance to his father. As nearly as I can recollect, the following is the substance of what I then advanced:—

I stated, that the Lord's Supper was instituted by Jesus Christ, in order to give his disciples, in all ages, an opportunity of commemorating his love in dying for them; that his apostles and their converts attended to his dying command, and when they met together for the worship of God, they broke bread, or, as he understood it, took the Sacrament. I mentioned that it was one way in which the disciples of Christ were to be known from the unbelieving world, and that only those who were believers in Christ could properly attend to this ordinance. They alone could do so in remembrance of him—could do it in faith, without which it was impossible that the service could either be acceptable to God, or profitable to their own souls. Christ could not wish to be remembered by his enemies, but by his friends.

I thought it also proper to describe the character of disciples of Christ, and endeavoured to bring before him some of the most important truths of the Gospel. Having thus stated my views on the subject generally, I came to a more particular application of it, to the case of his father.

I told him that even if I had seen reason to believe his father a pious man, yet I could not conscientiously give him the Sacrament privately. I was willing to give my reasons. I mentioned that it was contrary to my general principles, as a Dissenter, and more especially to the views I had taken of the ordinance from the word of God. It appeared to me, from the Holy Scriptures, that the Lord's Supper was never eaten, except by the members of the church assembled, in the usual place of meeting; that no individual member or members, as such, in any instance partook of the Lord's Supper at home; that the command of Christ, when he instituted the ordinance, was addressed to the company of his disciples then assembled, and the apostle Paul, when he wrote to the Corinthians, enforcing a proper attention to this duty, addressed them as a church of Christ. In the Acts of the Apostles we are told, that whenever the disciples came together for the word, and for prayer, "*the breaking of bread*" formed a part of the service. We find no instance of the apostles taking or giving the Sacrament to

individuals near death, or, indeed, in any way but to the church assembled. We do not find that Paul, on any journey, or even in his tedious voyage to Rome, when he had brethren with him, partook of the Lord's Supper; it was only when those who were united together in church-fellowship "came together," that the ordinance was administered.

Taking such a view of the subject, I could not, with a clear conscience, administer the ordinance to any person privately:—because there was not only no command in the word of God for doing so, but the contrary might be inferred, from the precepts and example of the apostles of Christ. Besides, I told him that, if his father was not a Christian, the giving him the Sacrament could not save him, and if he was a Christian, he neglected no duty in abstaining from it, when unable to go to a place of worship, because God had not commanded him to attend to it at home. If, however, his health was restored, and he was able to go to the house of God, it would be his duty to attend to this ordinance with a church of Christ; and, in doing so, he might expect the divine blessing. In the present instance, that could not be expected, for it was doing what God had not required. I alluded to the reason which he had assigned for wishing his father to enjoy this Christian privilege, and reminded him of the danger of acting according to the customs of men in religious matters, without warrant from the word of God; that these things impaired and defaced the plain institutions of God, and a blind attachment to them, in too many instances, ruined the souls of men. I told him that multitudes thought it quite enough, if this form was gone through before they died, though during life they had neglected and despised it. I warned him to beware of taking his religion from others: it was a matter of such moment, that it demanded and deserved his most serious consideration. The young man listened with attention.

His father had by this time awoke from his dosing, and seemed desirous again to converse with me. I had a little conversation with him. Some of his answers led me to hope that he was not wholly ignorant of the way of a sinner's acceptance with God. He

acknowledged that there was no salvation but in Christ. I found it, however, in vain to continue speaking, as very soon the stupor again came upon him. After commending him to the teaching and mercy of God, I departed, and saw him no more. He died not many hours after my visit. I could learn nothing satisfactory respecting his last moments; and I was constrained to leave the mournful event in that obscurity and uncertainty in which the hand of God seemed to have veiled it. pp. 155—162.

The narrator goes on to speak of the effect of his visit on the family. The younger of the two sons, a youth of eighteen or twenty, had been a silent listener while he talked with the elder, and the conversation had made a deep impression on his mind. Sometime after he came to the minister, for further instruction; their interviews became frequent, and the result was, his hopeful conversion. "He is now," continues the narrator, "one of our most active Sunday-school teachers, and by his amiable and consistent deportment adorns the gospel of Christ. By his persuasion, his mother and brother have been brought under the preaching of the gospel, which they had neglected before. I have had no reason to regret the discharge of a duty, though painful at the time; and I hope it has taught me a lesson which I was sometimes too slow to learn, that the best way to promote our own comfort and usefulness is, to go forward in discharging all our duties with firmness and affection, leaving all consequences with God."

A part of these sketches were originally furnished for the *Congregational Magazine*. We have wished that our clerical readers would oftener furnish similar sketches for the *Christian Spectator*. The moral history of individuals, both of the pious and the profligate, are always interesting and instructive. They are so especially to the young. In such histories virtue holds out her

winning example and her blest rewards, and vice unfolds her dreadful lesson of ruin and remorse.

There is another class of facts, besides personal narratives, which fall peculiarly under the notice of clergymen, and which they might profitably communicate to the public through our religious magazines. We allude to the history of churches and congregations—not to records and names and mere matters of chronology—but to such circumstances in their history, as might be profitable to their sister churches as lessons of experience. For example, the reader may have seen a church gradually declining almost to extinction, through neglect of discipline,—pursuing a tame, and worldly policy perhaps, in respect to some influential member whose delinquencies they forbore to reprove, on account of apprehended consequences from his displeasure, or that of his family, to the society; and he may have seen that church at length awaking to its duty, and conscientiously executing the laws of Christ's house, and from that time returning to more than its former prosperity. He may have known a people neglect to supply the place of their deceased minister with another, and seen all sense of religion fade away from the minds of that people, till, in the course of one or two generations, Sabbath-breaking and profaneness have become general, gambling and intemperance a common thing, and suicide not unfrequent. Such an instance we could tell of; and it is a solemn warning to all feeble churches not to wait till they shall become stronger, or shall receive foreign aid, before they set about doing all they can do for the continuance of a preached gospel among them. There are facts connected with revivals,—relating to their origin and the causes of their sudden decline, the kind of preaching practised in them, and the subsequent character

of their converts—which might be profitably communicated. Again; there are facts respecting the erection of houses of worship—the praise-worthy example of a poor people; or the lasting feuds of a rich people, divided on a question of location; or the impolitic catholicism of a diversity of sects, building a joint-stock house of worship, to end in greater discord. But we need not extend these hints. There

are no doubt many things which might be gathered up from our local religious histories, which if judiciously recorded might be generally beneficial. Thus one church or people might profit by the experience of another. They would all contribute to a sort of common stock of experience from which each might draw supplies of practical wisdom.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

Henry's Exposition.—We have just received the fifth volume (being the first of the New Testament) of this valuable work. The intrinsic excellence of this work has been too long known, and too highly appreciated, to need recommendation. We rejoice that it is presented to the public in a form which will insure it a more extended circulation. The mechanical execution of the volume is such as to do honor to the publishers, Messrs. Towar & Hogan, of Philadelphia.

Rev. Carlos Wilcox.—Proposals have been issued at Hartford, to publish, "Remains of the Rev. Carlos Wilcox, with a Memoir of his Life." The volume will contain a Biographical sketch of the author; the first book of the Age of Benevolence, with some extracts from the unfinished books; a Poem, before the Phi Beta Kappa Society; and fifteen or twenty of his select Sermons; the whole comprising from 400 to 450 pages, octavo.

Sermons of Dr. Payson.—The friends of this lamented divine propose to publish a series of his discourses, with a sketch of his life and character.

Occasional Sermons, by Dr. Beecher, in one vol. 8vo. of about 350 pages, are proposed to be published in January next. The proposals announce, that to those which have recently appeared before the public, will be added others, written and published by the author in the earlier stage of his ministry.

The Works of President Edwards, with a new Memoir of his Life, by the Rev. S. E. Dwight, of New-Haven, will be published the next summer. This edition will comprise all that has been contained in any former edition, together with several published papers not hitherto incorporated with his Works, and a number of valuable MSS. never before published. They will comprise ten volumes octavo.

The American Pastor's Journal.—The Rev. Austin Dickinson, of New-York, proposes to commence a new Periodical, of original plan and character, as soon as adequate pledges of supplies shall be obtained. The work to bear the following title, or something similar, viz :

The American Pastor's Journal: or Original Sketches of real Characters, Conversations, and striking Facts.—Furnished chiefly by CLERGYMEN.

The following sketch of topics to be embraced, may serve to illustrate the plan :

1. Instances of very early piety.
2. Striking results of parental faithfulness, or unfaithfulness; of filial respect or disrespect.
3. Cases of individuals raised from deep obscurity, or wickedness, to eminent usefulness.
4. Remarkable cases of conviction.
5. Cases of great hardness of heart, from resisting convictions.
6. Striking cases of submission and conversion to God.
7. Cases of awful relapse into sin.
8. Cases of strong temptation and trial.

9. Cases of strong faith and confidence in God. 10. Peculiarly manifest interpositions of Providence, in mercy or judgment. 11. Instances of the wrath of man being made to praise God. 12. Cases illustrative of the influence of piety on the intellectual powers. 13. Instances of extraordinary beneficence or covetousness. 14. Death bed scenes, of the Christian, the backslider, the infidel, the universalist, the profane man, or the worldling.

The Editor deems that the existence of such a Periodical may be the means of leading Clergymen, in their pastoral intercourse, to be more observant of character, more discriminating in their views of human nature, and more disposed to record and rescue from oblivion striking conversation and facts.

Ecclesiastical Register of New England.—Henry Davidson, Esq. P. M. of Waldo, Me. is collecting materials for a Register of the Churches and Ministers of the religious denominations, in the New England States. The Register is intended to contain correct information on each of the following particulars:

1. Date of the organization of each church of every denomination, distinguishing them from each other by appropriate letters.

2. Names of the first and of each succeeding settled minister in each church, with the date of their ordination or installation.

3. Date of the dismissal or death of such ministers, distinguishing the former from the latter, and adding the age of those who continued in their pastoral office till their decease.

4. Dates of the revivals which have occurred, and number of converts added to each church in consequence.

5. No. of members of each church in 1810.

6. No. of members of each church, January 1, 1828.

7. Name of the College where each minister received his college education.

8. In cases where ministers have been re-settled, the names of the towns will be added, with the time of their re-settlement, if known.

The compiler is aware that there are difficulties in the way of obtaining full and complete information on all the particulars stated above, and he earnestly requests Ministers of the Gospel,

Clerks of Churches, Stewards of Methodist Conferences, and others who feel an interest in the undertaking, to communicate to him in the month of January, 1828, correct information as above, respecting the Churches with which they are connected.

The information received will be placed in the form of a schedule or table, for easy reference; and it is supposed the whole of New England may be thus brought into a pamphlet of 100 pages.

The following abbreviations will be used: O. C. Orthodox Congregationalist. U. Unitarian. B. Baptist. M. Methodist. E. Episcopalian. Uni. Universalist. F. B. Free Will Baptist. C. Christyan. R. C. Roman Catholic. d. dismissed. dec. deceased. t. to. f. from.

The compiler supposes that the greatest prosperity of our churches has been since the year 1810, and that it would be interesting to compare that period with the present.

Library of Useful Knowledge.—We have received the first numbers of a London Periodical bearing this title. It is conducted by a society of gentlemen of high respectability for their learning, and rank in public life. The object of the society is to impart useful information to all classes of the community, particularly to such as are unable to avail themselves of experienced teachers, or may prefer learning by themselves: and for this purpose the subjects are stripped of many technicalities, and are exhibited in a simplicity of style, and familiarity of illustration, which brings them within the comprehension of youth, and others of limited education. The plan of the work embraces between two and three hundred numbers; and on the following subjects: Natural, Intellectual, Ethical, and Political Philosophy; the History of Science, of Art, of Nations, and of Individuals. Under the first of these subjects are included the various branches of the Mathematics, the Natural Sciences, and their applications to the business of life. Each treatise consists of thirty-two closely printed octavo pages, with neat engravings on wood, and tables. They are issued at London on the first and fifteenth of each month, and furnished in this country by the earliest arrivals, at twelve

and a half cents per number. We think that to those who do not enjoy the advantages of a liberal education the work will be highly useful in exciting a desire, and in furnishing matter for much profitable study and reflection; while it will not be wholly unprofitable to men of science.

High School at N. Haven.—The Rev. S. E. Dwight, and his brother, Mr. H. E. Dwight, propose to open a School on the plan of the one at Northampton, the ensuing spring. They have purchased, for the purpose, the spacious building, which was erected a few years since in this city, for a Steam Boat Hotel. The situation is healthful and pleasant.

The Rev. Dr. Janeway has declined the appointment of Professor of Theology in the New Theological Seminary at Alleghany-town, to which he was invited by the last General Assembly. Temporary instructors have been provided by the Board, until they can be regularly appointed.

A Theological Seminary has been recently established at Columbus by the Synod of Ohio; and is to go into operation in October, 1828. The Rev. James Hoge has been appointed Professor.

The Royal Library at Paris is the most extensive and valuable in the world. The building is of immense extent—an oblong square with a court yard in the centre. It consists of two floors, divided into suites of spacious apartments, in which the books are classified according to the different branches of Literature or Science to which they belong. The principal divisions are—1st, the Printed Books; 2d, the Manuscripts; 3d, Engravings; 4th, the Medals and Antiques of different ages, and from all nations. In this library are to be found the best works that have ever appeared upon every possible subject, and in every known language, living or dead, ancient and modern. It has been the work of ages; one upon which the French nation justly prides itself, and upon which the kings of France for generations have spared no expense in procuring the richest and most valuable collections from every part of the world. The history of its origin, and rise to its present enormous

magnitude, is particularly interesting, and should serve as an encouragement to those who may be originating a similar institution, even upon ever so small a scale. It was commenced under the reign of King John of France, and during his life did not exceed ten volumes—six volumes on profane literature, and four on religion. His son, Charles V. increased it to upwards of nine hundred volumes, which at that time, (when printing was not yet known, and books of course very scarce,) was considered a most extensive library. After the death of Charles V. about the year 1430, the books were taken away and dispersed through the different countries; the greatest part of them were bought by the then Duke of Bedford, and brought to England. Louis IX. however, collected as many of the books as he could, and brought them back again to Paris. About this period the art of printing was discovered, which enabled the king of France to increase rapidly this favorite national institution. A decree was then published, obliging every bookseller who should publish any work, in any part of the kingdom of France, to send a copy of it on vellum, to be deposited in the "Royal Library." Charles VIII. after the conquest of Naples, transferred to Paris the library of that city. Louis XI. added the library of Petrarch. Francis I. procured many valuable Greek manuscripts. The celebrated Cardinal Fleury sent several learned men into Greece and Asia, to collect, at any expense, every thing valuable in the way of literature. In the reign of Louis XIII. it consisted, in printed books and manuscripts, of sixteen thousand eight hundred volumes. Under Louis XIV. (1684) it amounted to fifty thousand three hundred volumes, and so rapid has been the increase since, that it now ranks, beyond all comparison, the first and greatest library in the world, consisting of the following prodigious number of volumes:

Five thousand volumes of engravings;

Seventy-two thousand volumes of manuscripts; and

Eight hundred thousand volumes of printed books.

Besides the richest collection of Medals and Antiquities in existence.

It has been justly observed, that on looking through this great depot of literature, one cannot help feeling aston-

ished at the fertility of the human mind, which has been able to produce such a multitude of ideas as are contained in the piles of ponderous volumes which the eye surveys, without being able to reach the end.

The saloons are in succession, and open wide into each other. In the centre of one saloon is a miniature of the classic mount "Parnassus," beautifully executed by the artist Finton. It represents a round rugged mountain shaded with the emblematic myrtle and laurel trees. On this mountain are numerous small figures in bronze, of the most celebrated poets and eminent learned men who have adorned France, placed at various heights, according to the estimated literary rank of the individual whom each figure is meant to represent. At another end of the building is seen a representation of the sandy deserts of Africa—the Pyramids—groves of palm trees—and caravans of travellers—all executed in the most exact proportion, according to a scale which is given. Adjoining this is a saloon dedicated to works on geography and astronomy. Here are to be seen the two largest globes in the world—celestial and terrestrial. Their size is so great, that, in order to place them, it was necessary to cut two large circular openings in the upper floor; the frame work rests on the ground floor, and the globes are situated in the centre, half in the upper and half in the lower rooms—so that, by merely turning them, they can be seen from either; they are both of the same size, measuring (each) twelve feet in diameter, and about thirty-five feet in circumference.

In the Cabinet of Antiquities are shown the finest collection in existence of gold, silver, and bronze medals of all ages and nations; a large silver shield, supposed to be that used by Scipio; the brazen chair of King Dagobert; the armour of Francis I.; a beautiful vase, in the shape of a chalice, made of ivory, formed out of the single tooth of an elephant; various and valuable specimens of Egyptian antiquities; several Egyptian mummies; and an Egyptian bird called the Ibis, with its plumage fresh, and in the highest state of preservation, supposed to be upwards of 3000 years old.

The manuscripts occupy five saloons. Thirty thousand volumes of the manuscripts are connected with the history of France; the remaining forty-two

thousand volumes consist of foreign languages, ancient literature, and the correspondence of eminent individuals; amongst them are some letters from Henry VIII. King of England, in his own hand writing, (a very bad hand he wrote;) letters from Henry IV. of France; the manuscripts of *Telemachus* in the hand writing of Fenelon; an ancient manuscript of Homer; and Petrarch's manuscript of Virgil.

In fact, any description of this splendid institution can give but a very imperfect idea. It would take a week to see it as it ought to be seen; and any person whose taste lies that way, will see it with increased pleasure every time.

This magnificent library is open to the world gratuitously; tables are laid in each saloon for the accommodation of those who want to read; and if you should wish to take notes or extracts to any extent, you are supplied gratuitously also with pens, ink, &c., a grant of money being made annually by the government for this purpose. In each saloon are servants in the king's livery, regularly stationed, and ready to hand you in a moment any work in the entire building you may wish to call for. To the public in general, or to those who go merely to look and lounge through the saloons, it is open only on Mondays, Wednesdays and Fridays; but to those who wish to read, and to foreigners, it is open every day, (Sundays excepted,) and crowded with persons of every rank and class of life, from the highest to the lowest, following and cultivating the peculiar bent of their genius—many of them, perhaps, destined to enrich, by their future productions, the very fountain from which they are now so freely and so abundantly permitted to draw.

This is not, however, the only library open gratuitously in Paris; there are several others, of which the principal are, "The Royal Library of the Arsenal," containing about one hundred and eighty thousand volumes, rich in historians and poets, chiefly Italian; "The Library of the Pantheon of St. Genevieve," one hundred and twenty thousand volumes; "The Mazarin Library," one hundred thousand volumes; "The Library of the City of Paris," about fifty thousand volumes; besides several others attached to particular institutions.

Literature of the Ionian Islands.—The following description of the improving condition of the literature of these islands is given by one of the natives; and speaks much to the praise of him, through whose benevolent exertions the improvement is making.

When Lord Guilford, says the writer, in 1820, made a tour in these islands, for the purpose of ascertaining the proper method of securing the prosperity of various establishments for public instruction, he found only a small number of schools, and those in a deplorable state. The schools of mutual instruction at the present day are twenty-nine in number, and contain 1733 scholars out of a population of 176,392 persons. The university of the Ionian Islands was not opened till the autumn of 1823. In that year it contained sixteen professors, most of whom were of the first order. Almost all these young professors have studied in the most celebrated universities, at the expense of Lord Guilford; so that we have collected in our university a selection of learned men, whose minds are stored with knowledge acquired in England, Germany, France, and Italy. The following is a list of 13 chairs which are provisionally divided among the professors:—Theology, 3; civil law, 3; medicine, 3; botany, 1, agriculture, 1; chemistry, 1; mathematics, 5; philosophy, 2; rhetoric, 1; Greek literature,

2; English language, and literature, 2; Latin literature, 1; history, 3; archæology, 1; physics, 1.

All the lessons are given in Greek, and the students are beginning to diffuse beyond the precincts of the university, forms of language richer and more elegant than those which are employed in continental Greece. In ten or fifteen years to come, our language will be fixed; then the ridiculous custom will disappear of employing in a Greek city a corrupted Italian jargon, even in Court and the National Assembly. See what we owe to the worthy chancellor of our university, to Lord Guilford alone! But this is not the limit of his benevolence. Whilst government provides at its own expense for the instruction in theology of one hundred young ecclesiastics, who will one day spread instruction in the country, and sustain the enlightened piety of the faithful, his lordship provides, at his own expense, for the instruction of forty youths, destined to be either learned judges, just and honorable merchants, or industrious cultivators. The library, which had no existence two years ago, already contains 30,000 volumes of choice works, of which a great number are the property of our benefactor. We have lately formed a small botanical garden, which promises to become an object of curiosity.

NEW PUBLICATIONS.

RELIGIOUS.

Review of Tracts published by the American Unitarian Association. First published in the Christian Magazine. 8vo. pp. 62. Boston.

A Sermon, delivered before the Vermont Colonization Society, at Montpelier, Oct. 17, 1827. By Calvin Yale, Pastor of the Congregational Church in Charlotte. 8vo. pp. 16.

Religious Magazine, or Spirit of the Foreign Theological Journals and Reviews. No. 1. 8vo. pp. 16. E. Littell, Philadelphia.

A Commentary on the Epistle to the Hebrews. In two Volumes. By Moses

Stuart, Associate Professor of Sacred Literature in the Theol. Sem. at Andover. Vol. I. 8vo. pp. 288.

The Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the Final Triumph of Christianity; being a new interpretation. By the Rev. George Croly, A. M. H., R. S. L. New York: Carvills.

The Christian Bishop, approving himself unto God, in reference to the Present State of the Protestant Episcopal Church in the United States of America: A Sermon, preached in

Christ's Church, Philadelphia, 25th October, 1827; at the consecration of the Rt. Rev. Henry U. Onderdonk, D. D. as Assistant Bishop of the Protestant Episcopal Church in Pennsylvania; by John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the State of New York.

MISCELLANEOUS.

Rev. Mr. McIlvaine, in answer to the Rev. Henry U. Onderdonk, D. D. New-York: John P. Haven.

Personal Narrative of the First Voyage of Columbus to America: from a Manuscript recently discovered in

Spain. 8vo. pp. 303. Boston: Thomas B. Wait & Son. 1827.

A Defence of "our Fathers," of the Original Organization of the Methodist Episcopal Church, against the Rev. Alexander M'Caine, and others; with historical and critical notices of early American Methodism. By John Emory.

Travels in North America, in the years 1780-81-82. By the Marquis De Chastellux. Translated from the French, by an English Gentleman, with Notes by the Translator. 8vo. pp. 416. New-York: White, Gallaher & White. 1827.

MONTHLY RECORD.

Revivals among the Heathen.—Recent intelligence from our Missions among the Indians at the south is highly interesting and encouraging. In May-hew there has been very considerable excitement for several months. Eight have been united with the church; one of them a full blood Choctaw, and one a half breed. Several others, among whom are two Indian boys, give good evidence of a change of heart. At Tikhun-na village, an aged Choctaw has hopefully passed from death unto life. Many in that village are still inquiring the way of life.

In the Chickasaw nation, serious attention to religion has prevailed for six or eight months. Before the present revival, the church at Monroe contained more than twenty native members. About that number are expected soon to be added; making in all forty native members of that church. The work still goes on in that nation. Schools and all worldly concerns are thrown entirely into the back ground by the missionaries there; and the conversion of the souls of the heathen is the grand object.

The labors of our Methodist brethren among the native tribes of our country are unwearied; and their success may well stimulate us to greater exertion. Our Missions, say the Bishops of the Methodist Church in a letter to the British Conference, have been

attended with extraordinary success, both among the white population of our extensive frontiers and recently acquired territories, and the Indians in different parts of the States, and in the province of Upper Canada.

Seven new missionary establishments have been made among various tribes since the last session of the General Conference, and their progress has been attended with the most encouraging circumstances.

Other important missions among these people are in contemplation. A great and effectual door is opened to carry the gospel of salvation to them. We have pressing invitations, yea, even *entreaties*, from distinguished chiefs, to establish missions in their nations, with assurances that their utmost influence shall be employed to protect, encourage, and aid the great work.

God is evidently raising up *native Indians* to be "workers together with us" in spreading the influence of the gospel among these outcast people. A distinguished warrior of the Cherokee nation, who was among the "first fruits" of our missionary labors in that tribe, after having given the most satisfactory evidence, not only of a genuine conversion, but also of a gracious influence moving him to proclaim to his countrymen "the unsearchable riches of Christ," has been employed in the missionary establishment, and is travel-

ling through his nation, under the direction of the superintendent, 'preaching Jesus' in the native language.—Other natives are usefully engaged, in a less extensive way, in promoting this blessed work.

We have now, in the United States and Canada, about one thousand of these people in Society, most of whom have been brought from the grossest ignorance, and deepest degradation and wickedness. In these we have a demonstration of the *mighty power* of the gospel. They are sober, chaste, and industrious—cultivating the habits of civilized life, and the virtues and duties of Christianity.

American Home Missionary Society.—The field which is open to the operations of this Society is vast, and is every day extending; and the multiplied calls for assistance are constantly becoming more loud and pressing. The managers of this noble institution have yielded to the demands upon its resources, hoping and believing that its treasures would be replenished by its friends, until their engagements to laborers employed are in advance of the means of discharging them in the full amount of \$14,000. We are fully convinced that this Society holds a place of very high importance among the benevolent objects of our time, and has a claim to a large share of patronage. We are glad to learn that the Congregations in New-York are beginning to awake to the subject. That under the care of the Rev. Dr. Mathews, as we learn from the New-York Observer, has lately formed an Association, auxiliary to this Society; and at the end of one week had raised a subscription of about one thousand dollars.

Central School at Batticotta.—From the Third Annual Report of this interesting institution, contained in the Missionary Herald for November, we make the following brief extracts.

The present number of students is fifty-two, and of the number, twenty-two are members of the church. These generally give pleasing evidence that they sincerely believe the Gospel, and sacredly regard its injunctions. One member, however, was suspended from the church for the term of six months, which was subsequently extended to nine: he will probably soon be restored.

ed to his former privileges. We have witnessed the best effects resulting from church discipline. This appears to be even more necessary, if possible, in a heathen, than in a Christian country.

In the course of the year, the school has been favored with three seasons of special religious excitement. On these occasions, many have been awakened to a very serious attention to the concerns of their souls, and begun in good earnest to seek the Lord. The good impressions of some have been abiding; but those of others have been like the morning cloud, and early dew. During these seasons of special excitement, which usually continue several weeks, it often happens that those who had been previously awakened, but had become comparatively thoughtless, are again aroused, obtain clearer and more impressive views of divine truth, and give satisfactory evidence of genuine conversion. This was the case with some of those, who, in the course of the year, have been received into the church. Thus the *latter* as well as the *former* rain of the Spirit appears to be necessary before the good seed of the word can yield its fruit.

These occasional revivals are most salutary to the members of the church. All who are heartily engaged in the welfare of the mission, becoming actuated by a stronger faith in the promises of God, and by more raised expectation of witnessing still brighter displays of divine grace, redouble their diligence in the good work. This increased diligence and zeal on the part of the students not unfrequently attracts the attention of the surrounding heathen. Some of them are constrained to acknowledge, that these things are true, and important; but others "gaze, and admire, and hate the change."

The members of the school are becoming a very useful medium of communication between the missionaries and the most learned and influential of the heathen. Hitherto learned natives have stood very much aloof, and regarded the school with contempt. Believing the only object of it to be the propagation of Christianity among the people, they would on no consideration assist the missionaries in procuring copies of their most valuable books on science and religion. But the members of the school, by solving mathematical ques-

tions, and by inquiries of these men on various subjects, have greatly awakened their attention. In self-defence, they are obliged to be communicative with the students, and their views respecting the school are in some respects altered.

The subjects proposed and the statements made on the subject of astronomy, create much uneasiness in the minds of some. It is a very common notion among the Tamulians, that the system of astronomy and religion are inseparably connected.

They suppose that their system of astronomy is sufficiently proved to be true, by their accurate calculation of eclipses; and consequently that their system of religion must be true also. A *pandarum* in this neighborhood, who appears to be set for the defence of heathenism in this village, recently observed to the principal of the school—"If you will only prove the earth is round, and in motion, we will all come over to your religion." Though this remark was made partly in jest, it is very evident that the confutation of the prevailing notions of astronomy would be highly conducive to the propagation of Christianity. Such a refutation is much more difficult than many might suppose it to be; for, with the exception of those who are under the influence of missionaries, all who are capable of understanding the proofs by which the prevailing system might be refuted, are interested to perpetuate error.

For reasons, which will appear obvious in view of the preceding remarks, the members of the first class entered upon the study of astronomy at a much earlier period in their course of study, than they would have done under other circumstances. As they are pursuing the study of this branch in the presence of those who strenuously deny the truth of what they learn, they are strongly urged to apply themselves diligently to the subject, and to exercise their own judgment in the investigation of it. They must be able to defend the new system they are learning, or be put to shame in the presence of the people. This state of things, which is highly conducive to the improvement of the students, renders it necessary that they be *thoroughly* instructed. They are now noting down the points of difference between the two systems,

that they may as soon as possible put them to the test of observation and experiment.

A new contest is evidently begun, by which it appears that a general diffusion of the light of science will in various ways be highly conducive to the best interests of the people; and it is equally evident that the youths instructed in the school will exert a far more extensive influence on this subject, than could be exerted by the same number of missionaries from foreign lands.

The hopeful piety of nearly one half of the members of the school, must be considered as an encouragement of the highest order. It justly demands a tribute of gratitude and praise from all who are interested in the prosperity of the mission. It is obviously most important, in itself considered, and in its bearings upon the general objects of the mission. It well corresponds with the professed object of the institution, which is "to teach the knowledge of God;" and also with the means proposed for the accomplishment of this object, which is, to honor the word of God as the grand repository of wisdom, by making it in an *important sense* the text book in the institution.

In carrying forward the object of the school, it is obvious many difficulties must be encountered, and disappointments experienced; much expense must be incurred, and many losses sustained; strenuous efforts must be made, and the patience and perseverance of all concerned be put to the test: some on whom much labor and expense have been bestowed, will probably be dismissed in disgrace, and become more wretched than though they had never been received into the school.

But the object of the school is important, and must be accomplished. It is to educate, in the midst of this heathen population, a body of men in all respects qualified to carry forward that system of means, which God has appointed to be used for the conversion of the people. This object, if accomplished, will to a great extent supersede the necessity of sending missionaries from foreign countries, and will, even in accordance with the concessions of the enemies of missions, lay a broad foundation for propagating correct principles of science and religion.

The difficulties therefore to be en-

countered, and the disappointments to be experienced, though numerous, are not worthy to be named in view of the contemplated object.

DONATIONS.

To the American Bible Society, dur-

ing the months of September and October, \$10,302 75.

To the American Home Missionary Society, from the 23d of October, to the 20th of November, \$2,102 40.

ORDINATIONS AND INSTALLATIONS.

Oct. 4.—Rev. RICHARD PECK, was admitted to the holy order of Priests in Calvary Church, Berkshire, by Bishop Griswold.

Oct. 8.—The new meeting-house built by the first Presbyterian Church in Utica, was solemnly dedicated to God.

Oct. 10.—Rev. LEWIS M'DONALD, was ordained Priest in Trinity Church, Shelburne, Mass., and instituted Rector of the Parish.

Oct. 10.—Rev. OSIAS S. EELS, was installed Pastor of the Churches in Fowler and Johnston, Trumbull Co., Ohio. Sermon by the Rev. W. Andrews.

Oct. 11.—Rev. WELLS ANDREWS, was installed Pastor of the Church in Hartford, Trumbull Co., Ohio. Sermon by the Rev. H. Coe.

Oct. 19.—Rev. GEORGE W. BETHUNE, as an Evangelist, in the Presbyterian Church, Pearl St. N. York. Sermon by Rev. Dr. M'Murray.

Oct. 23.—Rev. Messrs. N. B. LITTLE, J. N. HOFFMAN, S. HOSHOOR, E. KELLER, and J. G. MORRIS, were ordained at Frederick, Md., by the Ministerium of the Evangelical Lutheran Synod of Maryland and Virginia.

Oct. 24.—Rev. BARON STOW, late Editor of the Columbian Star, at Washington City, was ordained over the First Calvinistic Society in Portsmouth, N. H. Sermon by Rev. Mr. Babcock, of Salem.

Oct. 24.—Rev. DANIEL NEWELL, as colleague with Rev. N. Church, of the

First Congregational Church in Bridgton, Me. Sermon by Rev. Dr. Allen, of Bowdoin College.

Oct. 24.—Rev. PETER SPARKS, over the Baptist Church, at Lyons Farms, N. Y. Sermon by Rev. David Jones, of Lower Dublin, Pa.

Oct. 24.—Rev. SYLVESTER COCHRANE, over the Congregational Church in Poultney, Vt.

Oct. 31.—Rev. MARK TUCKER, was installed over the Second Presbyterian Church in Troy. Sermon by Rev. Mr. Kennedy, of Whitehall.

Nov. 1.—Rev. JOHN M. PUTNAM, over the Congregational Church in Epsom, N. H.

Nov. 6.—Rev. A. C. WASHBURN, was ordained at Dartmouth College. Sermon by Rev. J. Wheeler.

Nov. 6.—Rev. AUSTIN RICHARDS, over the Union Congregational Church in Francestown, N. H. Sermon by Rev. Mr. Lord, of Amherst.

Nov. 7.—Rev. SAMUEL T. BARBITT, as an Evangelist, at Derby. Sermon by Professor Fitch.

Nov. 7.—Rev. ELIJAH DEMOND, was installed Pastor of the Church in Lincoln, Me. Sermon by Rev. Dr. Codman, of Dorchester.

Nov. 7.—A new Baptist meeting house was dedicated at Walton, Ms., and the Rev. Mr. FLETCHER ordained as Pastor of the Church and Society.

Nov. 15.—A new African Church in Hartford, was dedicated to God.

Nov. 21.—A new Unitarian Church was dedicated at Saco, Me., and Rev. THOMAS TRACY was installed Pastor.

TO CORRESPONDENTS.

A paper on the "Rechabites" was duly received, but was mislaid. The author may expect a further notice of it hereafter.

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